

THE  
Foot out of the Snare:  
WITH  
A DETECTION OF  
S V N D R Y   L A T E  
practices and Impostures of the  
*Priests and Iesuits in England.*

Whereunto is added a Catalogue of such books  
*as in this Authors knowledge haue been vented*  
within two yeres last past in London, by the  
*Priests and their Agents.*

As also a Catalogue of the Romish Priests and Iesuites,  
together with the Popish Physitians now practising  
*about London.*

The second Edition, carrying also a gentle Excuse vnto Master  
*Musket, for styling him Iesuite.*

By I O H N   G E E , Master of Arts, of *Exon-Colledge*  
in O X F O R D .

L O N D O N ,  
Printed by H.L. for Robert Milbourn. 1 6 2 4 .



*Gifts for English History*





TO  
THE MOST REVE-  
rend Father in God, the Lord Arch-  
Bishop of Canterbury his Grace, and to  
the rest of the Reuerend Lords Temporall,  
*and the right honorable the Lords Spirituall,*  
*as also to the most Worthy and Religious*  
Knights and Burgeses of the house of Com-  
mons, all now assembled in this happy Parlia-  
ment; I. G. an *unworthy Minister of the Church, presu-*  
*meth to dedicate this euidence of his repentance, and*  
declaration of his best endeouours for  
the Church of England.

**T**is the safetie of a Ship, to  
haue good Pilots; the strength  
of a Palace, to haue sure Pillars;  
the securitie of the bodie, to  
haue cleere eyes; and safe-guard of sheepe,  
to haue vigilant Shepheards: So it is the  
A 2 safety

## The Epistle Dedicatory.

Iob 29. 11.

v. 13.

v. 23.

*Quintil. lib. 11.  
cap. 3.*

safety of a Countrey, and safegard of a Kingdome, to haue many wise and watchfull Counsellors. Wee neuer had greater reason to blesse GOD, then in contemplation of the present time, in the perfect vision of so many principall Planets now met together in happy Coniunction: such a King, such a Prince, such Honourable Senators, such Assistants. The eare that heareth you, blesseth you: and the eye that seeth you, giues witnesse to you. The blessing of Her that was ready to perish, is come vpon you: Vnder your shadow wee are much refreshed. The God of blessing dispose of your Counsaile. Wee waite for you, as for the raine: and our mouthes are opened wide, as for the latter raine. Ita quisque vt audit, mouetur.

I need not, neither were it lesse then boldnesse and presumption in me (Right honourable) to suggest vnto you, of what weight and consequence those affaires are, which his Maiesty hath been graciously pleased to referre to your ioynt consideration and aduice: neither need I repeat, how deeply you are all interested here-

## *The Epistle Dedicatory.*

herein : you reuerend *Bishops*, by your sacred profession ; you the Noble *Baronage* of this Realme, by your military honour, alwaies prest and ready for the defence of Religion and of this Kingdom, against open Inuaders, or secret vnderminers ; and you the Representatiue *Body of the Commons*, in regard of the libertie of the Subject ; but most of all, the free course of the Gospel without impeachment : by whom is not onely represented, but also actuated ; the desire and zeale of the body of this kingdom, being a people true-harted, and seruient toward God in the puritie of his worship ; towards our *Soueraigne*, in the stedfastnesse of obedience ; and towards the *Lanes*, in wishes and hopes that they shall stream forth *motu naturali*, in their owne course, without diuersion or obstruction.

But you being at this time imployed about so weighty affaires, how may I, the meanest of the *sonnes of my Mother*, presume to interrupt you ? Are there not the *Chariots of Israel*, and the *horsemen of the same* ? Doe the *Lords battailes* want

2 King. 13. 14.

## *The Epistle Dedicatory.*

supply? whence should it be expected but from them? But I may say, with *Epietus*: *Your hand ever holdeth an equall balance, and your Sun shineth alike on the poore and rich.* It may be, one Scout may vpon occasion heare & know what an whole Army hath no present notice of.

True it is, (and why should I now be ashamed to manifest it to such an Assembly?) *An euill and scandalous report is gone forth of mee*, in regard I was the man that was present at the Iesuite *Drury* his Sermon at the *Black-Fryers*. I was the same day in the fore-noone at the Sermon at *Pauls-Crosse*: and lighting vpon some Popish company at dinner, they were much magnifying the said *Drury*, who was to preach to them in the after-noone. The ample report which they afforded him, preferring him far beyond any of the Preachers of our Church, and depressing and vilifying the Sermons at *Pauls-Crosse*, in regard of him, whetted my desire to heare his said Sermon: to which I was conducted by one *Medcalfe* a Priest. This being heard of by my Lord  
Arch-

## The Epistle Dedicatory.

Arch-bishop of Canterbury his Grace, hee  
sent for mee within few daies after; and  
being before him, found mee inclining to  
their side. I layd open my selfe vnto him,  
and confessed I had some scruples in Reli-  
gion. Whereupon it pleased his Grace to af-  
ford me his holy counsell and monition:  
which had that good effect, that albeit  
my foot was stept into the *Babylonian* pit,  
yet I often meditated of his Fatherly ad-  
monitions. Som other speeches I receiued  
from his Domestique Chaplains, D. Goad  
and D. Featly: for which I shall be bound  
euer to pray for them: their words left  
*aculeos et stimulos. Vade et ne pecca amplius,*  
¶ c. piercing me the more, being recorded  
in a publicke narration: which, my check-  
ing conscience did iustly take for an in-  
ditement to conuict me, & a Trumpet to  
reduce me. Like the Prodigall, I now returne  
home with a *Peccavi* in my heart, mouth  
and pen, to God and our blessed Mother  
the Church of *England*: to both I say, *Pec-  
cavi contra cælum et te.*

The reason why I presumed to present  
these lines to your view, and offer them

## The Epistle Dedicatory.

Since my  
booke came  
forth Master  
Musker a Priest  
sent me word,  
I must expect  
a knock. O-  
thers haue  
vowed to doe  
me a mischief.

to your hands, seemeth to me iust, because sincere; & excusable, because in some for necessary, in that the vastnes of my fault requireth it, and forasmuch as from my acquaintance on the left side, I can expect little lesse then indignation and machinations against mee by them; whom, partly by my relinquishment of them, but much more by disclosing some of their proceedings, I am like to prouoke in a high degree: it behoueth me therefore to chuse such Refuge, as may protect mee against their malice. I haue touched (in a manner) nothing else but the behaviour of the Priests, whereto, I might haue added somewhat of my owne knowledge, concerning the insinuations & incroachments vsed by those of that stamp' who professe physick: Who, whatsoeuer they doe vnto the bodies, infuse into the mindes of many the Kings Subiects, bitter distempers; whereby those patients tongues distaste the wholsome food of our Church, and their hearts are stricken with *antipathy* against our present State. But these things I thought fitter for  
your

## *The Epistle Dedicatory.*

your Wisdomes to cure, then for my weaknesse to declare; my intent in this Treatise, hauing beene to act the part of vnmasking the vailed fraud of the Iesuits & Priests: wherein if you sometimes dislike the stile, condemn not me for a botcher: for, their Stories I alter not a stitch, but giue you the lapt vp in their own clouts.

If the forme and phrase I vse in other places bee distastfull, as either too sharp, or too light and Ironicall for one of my profession; let my matter bee my Advocate, that draweth mee thereunto; trusting, that I may be excused, if I sometime light my candle at the Torch of *Elias*, when he findged and smoaked out *Baals Priests* from the nest of the Sanctuary. I iest but at their iesting, that haue made a iest of God, and of his blessed Saints in heauen, by casting vpon their most pure and glorious faces, the cloud, nay, the dirt and dung of vgly, vnfauiory, ridiculous Fables: whereat the sounder Christians are scandalized, wherewith the weaker are deluded & captiuated in superstition, and the very *Iewes & Heathen* are driuen

1 King. 18.



## *The Epistle Dedicatory.*

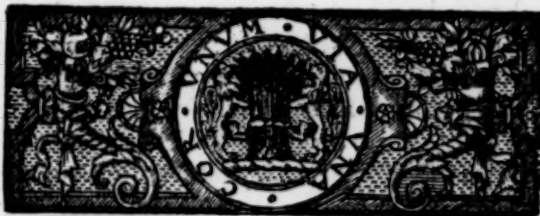
further off from listning vnto the true & sacred Mysteries of Christian Religion. For surely, no small mischiefe or danger is it vnto Truth, to haue her precious garment eeked out with patches of falsehood, and, vpon pretence of imbellishment, to bee dawbed ouer with the copper-embroidery of cogging Impostures.

In regard of my own particular; hereby I hope, I shall regaine that good opinion which I haue lost; and no longer bee censured by my friends and others, as at all wauering, inclining and warping toward their side: yet withall, you haue the Character of mine hart, toward the publicke good of our Church and Commonwealth. I say no more, but God giue you vnderstanding in all things. *Ride on with your honours; and, because of the Word of Truth, bee courageous and stout Nehemiah's. Such a man as I, flee? Nehem. 6. 11.* The deaw of Gods grace bee vpon you and your children. And thus, with my vncessant prayers for you, I rest,  
*The most humble seruants of you all, to bee commanded in the Lord;*

Psal. 44.

JOHN GEE.





THE  
FOOT OVT OF THE  
Snare : With a detection of sundry late  
*Practices and Impostures of the Priests  
and Iesuites in England.*



Aint *Augustine* reports, that e-  
uen in the *Primitive Church*,  
and in those better times, the  
Diuell was become both *Leo*  
*aperte sauiens*, & *Draco occulte*  
*insidians* : by open and outra-  
geous cruelty, hee shewed  
himselfe a *Lion*; and, by his secret poisoning of  
Religion, a *Dragon*. Yet his malicious power was  
curbed, and himself bound in chains for a thou-  
sand yeers : so that, notwithstanding all his sub-  
tilty, Truth, like a *Palme-tree*, flourished ; and  
Christ's Crosse, like *Aarons Rod*, did blossom, and  
bring forth much fruit. But now the *old Serpent*  
is let loose, and of late yeers hath acted both the

*Aug. de Ciuit.  
Dil. 1.*

*Lion* and the *Dragon* without-restraint; both by policy and puissance, studying to extinguish the *light of the Truth*. Neither haue his attempts been effectlesse: for, what by *Mogors sword* in the East, and *Gogs vsurped Keyes* in the West, hee hath driuen *Truth*, like a *Doue*, into the holes of the rocks, and banished *Faith* in many places from among men.

Gen. 34. 2.

Kings 11. 4.

Psal. 122. 1.

Gen. 49.

In Reformed Churches (especially in our Church of *England*) Gods *Mercy* hath supported his *Truth*, euen amidst the slacknes and carelesnes of the Professors themselves: whilst yet some, like *Dinah* the daughter of *Jacob*, haue lost their *Virginity* I meane, *primam et puram fidem*, their first faith, by going abroad, and haue returned home impure. Some, like *Salomons outlandish women*, haue brought in outlandish Religion. Many at home, in stead of the voice of the Faithfull, Come, let vs goe up into the House of the Lord; say among themselves, Let vs goe up to Bethel, and transgresse; to Gilgal, and multiply transgressions. So that our Countrey, which ought to bee euen and vniforme, is now made like a piece of Arras, full of strange formes and diuers colours. But what is the reason? Besides the drowziness of many *Luke-warme* Protestants; there is a vigilant *Tribe* (I mean, the *Emissaries of Rome* and *Factors for the Papacy*) who are like vnto *Dan*, and are as an *adder* in the path, which bites the horse, and makes the Rider to fall backward. They take them whom they can get to work upon by their perswasions, to become retrograde, with the

the Church of Ephesus, to leave their first love, & become Apostates in matters of orthodox Christianity. Easily can they steale away the hearts of the weaker sort: and secretly do they creep into houses, leading captive simple women laden with sinnes, and led away with diuers lusts.

Strange indeed it is to consider, how That Wolfe-bred & Wolfe-breeding Romulus doth daily send over his ravening brood of Jesuits & Priests, to make hauock and spoil of the harmlesse and heedlesse flock of Christ. *Astant, & instant* vs Hannibal ad portas: nay, like Brennus & his Gauls, they haue not onely besieged our Suburbs, but also obtruded our Capitol.

*Galli per dumos aderant, arcemq; tenebant, Defensu tenebris & dono noctis opaca.*

The Gauls came stealing in by night, through the Thickets: so these Bats, in the twilight of our security, creep vpon vs, *defensu tenebris*. They finde perhaps, among vs a slough of negligence and drowzinesse: but they bring on a greater night, by the thick cloud and fog of superstitions and forgeries; wherein they enwrap themselves, and would ensnare vs, who if they should go on to the height of their hopes, what may wee expect, but *ut nolens & designent oculis ad cadem vniuersumq; nostrum dret*. Did they not long since, like the *sonmorat-Bahal*, not onely cast off the yoke of obedience, with a *Nolamus hunc regnare*, Luke 19.14. but euen clothe themselves in the robes of rebellion, with a *Romule & osidamus*,

Apoc. 1. 6.

2 Sam. 15. 6.

2 Tim. 3. 6.

Plut. vid.

Virgil.

Cic. orat. 2. con. Catelin.

Luke

Gun-powder  
Treason.

Io. 5. 14.

*Iesus Piscator  
sapit.*

Seneca.

Luke 17. 18.

*Luke 20. 14.* Witnesse one intention of theirs, which must neuer be forgotten. And therefore, not without iust cause, haue they been of late put in minde of a second reflecting Tragedy; which met so right with them, that well were it, if they could apply it to themselves, according to the sense of our Sauour's words ( which haue been by diuers of my friends rung in mine eares, and I trust I shall still ponder of and remember them) *Vade, & ne pecca amplius, ne deterius contingat tibi: Sinne no more, lest a worse thing happen vnto thee.* And sure, for my owne particular, I make such application; and will euer consider, that I had a faire warning *to come out from among them; non tam pede, quam pectore, non tam gradibus, quam affectibus*; not so much in motion, as in affection; leauing them to their superstitious deuotions, and neuer more partaking with them in any their abominations.

But, *omne beneficium petit officium*: as in morality euery benefit is obligatory, & bindes to some thankfull duty; so more especially in Diuinity, the wonderfull works of God, extended to all in general, or to any one man in particular, in regard of speciall protection, doo binde to a duty of *Thanksgiving*.

Though I haue long runne vpon the score, and hitherto yeelded to *ingratitude*, that crafty *sinne*, to keep the doore of my lips, so that I haue neither discharged my conscience toward God nor man, yet will I at last, with the alone *Lep*, returne so

gine

*The Foot out of the Snare.*

gine praise. And surely, of those that escaped the danger of the *Black-friers* (an Accident for which I haue been much noted, and often pointed at) none hath greater cause to offer *the calues of his lips*, a gratefull Sacrifice vnto the Almighty, then my self. For, as my *escape* was not the easiest; so my offence the greatest: wherof, one moueth me to compunction; the other, to gratulation. Being in the midst of the Roome that fell, and though that *omnes circumstantes*, all (in a maner) that stood about me, perished in that calamity, and I inuolued in the down-fall, and falling, being couered with the heaps of rubbish and dead carcases; yet it pleased God to hasten my Escape, beyond my owne expectation and humane vnderstanding. Surely, when I record this common down-fall, which wounded others vnto death, and mee but vnto affright; I cannot but strike my brest, and look vp into heauen, or rather with the *Publican*, down to the earth, and say, What was there, or is there in *mee*, miserable man, that the hand of God should strike so many on my right hand and left, and yet ouerpasse *mee*? Surely I was no *Lot*, to escape out of burning *Sodom*; no *Nash*, to bee preserved in a generall Deluge. If the load of sinne pressed them down that fell (alas! farre bee it from me to haue vncharitable conceit of their persons) that waight should haue sunk *mee* then deeper than any of them, not onely to the ground, but vnder ground, to hell it selfe. But our good God is Master of his owne work, and free

Gen. 19.  
Gen. 6.

Psal. 119.

Aug.

free Lord of his owne mercies. Hee bestoweth them where there can bee no plea of merit. Hee spared to crop mee in the strength of my youth, in the midst of my wandering vanities, in the act of my bold curiosity. Hee hath prolonged my daies, that my heart may be enlarged in thankfulness to his glorious Name; that my feet might be enlarged, *to walk the way of his Commandments*; that my eyes & vnderstanding might be opened, to take a full view of humane frauds, adulterating his truth, and so to abhor them. Doth not he that hath plucked my feet out of the snare, & deliuered me from this *sudden death* (against which our Church hath taught me to pray) deserue now to be praised, *toto voto, tota vita, toto pectore, toto homine*, in al my life, with al my soule, and with all my selfe? Yes sure, I will euer take *the Cup of saluation*, and call upon his Name. I will not cease to pay my *vowes vnto him*, in despite of our spirituall Aduersarie, or any his Aduocates. *It becommeth well the iust to bee thankfull*: and therefore I penned and published this writing, as a monument of my thankfulness.

For others that escaped, I wish they would not so presumptuously tempt God, as some of them, whom I haue heard repine, because they had not a share in this slaughter. And what is the reason for sooth? Because euer since that accident befel, at all the places about the City of London, where Priests are harbored, which are not fewe (there being at this present, to my knowledge, beside those



those I know not, *more then two hundred* of them, within the City and Suburbes), after euery Masse of theirs, the Priest or Clarke starteth vp presently vpon the *Benediction*, and calleth aloud vnto the people, to say three *Pater-nosters*, and three *Aue-maries for the soules of those that died at Black-Friers*. So that they think it cannot otherwise chuse, but that their soules must bee by this time in heauen. And sure so think I, or else they will neuer come thither. For *αὐτῶντι, à modo, forthwith, blessed are the dead that dye in the Lord: they rest from their labors, &c. Bona mors iusti, propter requiem; melior, propter nouitatem; optima, propter securitatem*, saith Saint Bernard. Death is to bee desired, in regard of the rest, repose, and tranquillity, wherewith it is immediatly accompanied: but in the Priests erected Purgatory, *durante commoratione*, there is nothing but torture and torment to bee expected.

I cannot, but, by the way, tel you of one that very narrowly escaped the danger of *Black-friers*, & accompanied me that night to my Lodging: his name was *Parker*, one that had been long a *Trader & Factor* to & fro for Papists heere in *England*, beyond the seas. Hee told me by the way, that nothing grieued him more, then that hee had not beene one of those that dyed by the afore-said mischance. What should make him so prodigall of his life, I know not: but sure, not long after, the hand of God did cut the thred of his daies: for the weeke following, he beeing the man that

C

must

Reuel.

Bern. Epist.  
103.

Suarez to. 3. in  
3. p. disp. 74.

The inuerted  
Prouerb is,  
Hee that was  
borne to  
be drowned,  
&c.

Prosp. de pro.  
uid.

Pfal.

Euseb.

Iohn. 17. 12.

must carry the newes ouer the seas to *Doway*, and going then to take Priestly Orders (there beeing need of a supply, *F. Drury*, *F. Redyate*, and one *F. Moore*, beeing so vunexpectedly, as they tearme it, *martyred*) at *London-bridge*, at his very first setting forward, *M. Parker* was drowned, with a kin swoman of his, bound for *Brussels*, there to take on her the habit of a *Nunne*. I will not comment on these distasters, knowing, that God reserues to himselfe three things; *The reuenge of iniuries, The glory of deeds, The Iudgement of secrets.* *Qua Deus occulta esse voluit, non sunt scrutanda: qua autem manifesta fecit, non sunt negligenda; ne etenim in illis illicitè curiosi, et in his damnabiliter inueniamur ingrati.*

I will iudge of my owne cause, and conclude, that the *Mercy of God was of longer extent to me, then any other.* None had prouoked him, or tempted him more: and therefore, where sinne abounded, there the mercy of God hath abounded much more. Hee is *multus ad ignoscendum*; and, *Because of sinners, he shall be called mercifull.* But why should I haue entred into the house of *Rimmon*, or haue partaken with the abomination of the *children of Ammon*? Why should I, that knew my owne *Fathers Courts*, haue gon into the house of a *stranger*? Curiosity, in these kindes, cannot excuse. *Bee not deceiued, God will not bee mocked.* It is dangerous with *Ecebolius* to bee troden vnder foot as *vnspuorysts*. How great is his glory, how infinite his power, how comfortable his grace, who could say vnto his Father; *Those that thou gauest me,*  
*hane*



have I kept, and none of them is lost, but the child of perdition! Holy Father, keepe them in thy name, euen them whom thou hast giuen me, that they may be one, as I am.

And let me here admonish all such as are facile to yeeld vnto Popish perswasion, and are ready to take vp the old saying of the Chaldees, *Homo quidam ex Indis venit, Sacerdos, mentisquam decipies nos:*

Mel. 6. in loc. com.

Such a Priest will not deceiue vs. Sure, none sooner, though they winde as close as Iuy about a tree, and so insinuate, as they suck no small aduantage. They perswade, that their houses are the houses of Cloë; their households, the households of Onesiphorus. But trust you no such vndermining Iesuites: beleeue you not any of those oyle-mouthed

2. Tim. 4. 19.

Absolons, though they speak plausible things, to steale away your hearts from Gods Truth, and the Kings Obedience; crying as loud, *The Church of Rome*, as euer the Iewes did, *Templum Domini, Templum Domini, The Temple of the Lord*. Let them not, with their golden Calnes reared at Dan and Bethel, keepe you from going to serue God at Ierusalem.

Ier. 7. 14.

Let them not bring you out of loue with your David, your Gouvernour, and true Father, or with our Orthodox & Reuerend Church of England, your Mother. Let them not intrench you with their false & lying Fables; the most of which you cannot bee so absurd and dull, but to conceiue and confesse, that they are forgeries, and meere fopperies. Weigh but some of them in the balance of your vnderstanding, which in this poore work of mine, out of their moderne Authors, I

1. King. 12. 28.

The inuerted  
Prouerb is,  
Hee that was  
borne to  
be drowned,  
&c.

Prosp. de pro-  
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1. King. 12. 28.

haue truly collected, quoted, & recited; and you will finde, that, according to the old plain verse,  
*Qui leuiter credit, deceptus saperecedit.*

That which they study, is but Imposture and *Legerdemaine*. They will perchance tell you of their strict *Orders*; that they are *religiousmen*; of the *society of Iesus, Benedictins, Franciscans, Augustinians, Bernardines, Antonians, Ioannites, Carthusians, Pramonstratentians, Cisterians*, and the like; that they haue distinct habits and customes, differing one from another; that they professe perpetuall chastity, obedience, and wilfull pouerty, and liue for the most part a solitary life, and thence called *μοναχοι, Monks*. Oh belecue them not: they haue *Esau's hands*, though *Jacobs voice*: notwithstanding all their faire pretexts and shewes, they are but as *tinkling cymbals, and greene bay-trees*, whereunto *Dauid* compares the wicked. The *Pope* dispenseth with any thing heere, while they be in our Kingdom. Their *penury* is turn'd into plenty: their *Chastity* becomes charity for the relieuing collapsed Ladies: wants: their *Friers coat* is a Gold-laced Suit, to hide their iuggling knauery, and keepe them vnknowne, when they are drunke in good company; which is not seldome with them, as my self haue seene in sufficient overflowing measure, hauing been their companion sometime *ad hilaritatem*; but, I protest, neuer *ad ebrietatem*. But thinking, a fair outside at the *Altar* shal mend all, to tempt you to their *Idolatry*, they will shew you their *Bishops* and *Priests* offering vp the Sacrifice of

Gen. 25. 21.

Psal. 37.

of the *Masse*, attired in holy *Vestures*, commanded (as they say) by a sacred *Synod*, which for their perfection are borrowed out of the *Law of Moses*.

I am not so singularly conceited and fantastick, as to think, that it is not expedient for a Minister of the Christian Church, by his decent habit to bee distinguished from the people, and adorned with some sacred significant Robe, in the function and action of presenting publick prayers vnto God, or executing the sacred Mysteries instituted by our Sauour, to indure *ad consummationem mundi*. But to inuent and multiply vnde-cent and theatricall habits, burthensome in number, superfluous in signification, and superstitious in opinion of sanctity, this may bee the proper dower of *Mother Rome*, rather then the beauty of the *King's Daughter*, who is all glorious within. What a Wardrobe of habiliments and idle complements, doth the superstitious *Massing Priest* beare about him! the *Amice*, the long *Albe*, the *Girdle*, the *Stole*, the *Maniple*, the *Castula*, the *Napkin* or *Sudary*, common to inferior Priests; besides the *Sandals*, the *purple Coat* with wide sleeves, the *Gloves*, the *Ring*, the *Pall* or *Cope*, the *Crozier Staffe*, a *Chaire* standing neere the *Altar*: the last sort of which, are more proper to the *Bishops*. The *Pope* (by the donation of the Emperor *Constantine the Great*) weareth, in the Celebration of the *Masse*, all the *Robes* vsed by the Emperors of *Rome*; as, the *Scarlet Coat*, the *short purple Cloake*, the *Scepter*, and the *Triple Diadem*, and with

Psal. 45:

Vid. Damian. 2  
Gos. de morib.  
gent. lib. 2. cap.  
12.

these he is arrayed in the *Vestry*. Sure I am, that our Sauour and his Apostles, when they preached and baptized, had other kinde of accoutrements.

They boast much of their propitiatory *Sacrifice* of the *Masse*, which the *Doctors* of their Church hold fit to bee said in no other Language then in Latine; yea, *Rabanus* auerreth, that it is no lesse then *Sacriledge*, to think of changing it into another *Tongue*, which the people can vnderstand. Now their common answer for the peoples not vnderstanding their publick prayers, hath beene, *That the Priest*, who pronounceth them, doth vnderstand them: but many of their *Priests* cannot themselues interpret those very prayers which they powre forth for the people. The *Masse-Book*, as it is Latin to the *Vulgar* people, so it is Greeke to the *Priest*: and how *Prayers vnderstood* neither by the one nor the other, should be other then a dead *Sacrifice*, I cannot vnderstand, euen by their owne *Tenents*. S. Paul, 1. Cor. 14. 16. speaking of one *qui supplet locum Idiote*, surely intended, that in the Church there should bee at least one who should be of an higher forme then *Idiota*; but, for ought I see, some of their *Priests* must be content in their *Masse*, to act two parts in one, both of the *Guide*, and of the *Idiote*. For I am sure, some of them whom I haue met withall in this Kingdome, when I haue spoken Latine to them, they haue not beene able to distinguish whether it were *Irish* or *Welsh*. One of their *wooden Doctors* I will name, called *Courtney*, whom I

met

Raban. lib. 2. de  
cler. instit. cap. 9.

D. Courtney  
his diuinity.

met withall in *Lancashire*: he was very busi, talking, that *none could be saved without hearing Masse*; and that *Christ and his Apostles went up and downe saying Masse, in all Villages and Countries*. And I asked him, how hee proved that? He could name no Scripture or Author, but told me, *He had read it in a Book*, and, perceiving me smile, said, It was in the *Revelation of Saint Iohn*. Hearing his Answer to this, I asked him another *Question*, which was, What might be meant by the words so often vsed together in the *Masse, Kirie Eleison, Christe Eleison, Kirie Eleison*. He told me, The word *Kirie* signified *The Host*; and *Eleison, Christ*. No maruell now, that they maintaine Ignorance to bee the *Mother of Devotion*, the old Proverb beeing still true, that *They haue golden Chalices, but wooden Priests*. Talking another time in *London* with another Brother of his, one *Father Medcalf*, who lyes at a *Tobacco-shop in Shoo-lane*, I asked him, why he could not pray without a *Picture*? He replied, *How can you vnderstand what manner of man Christ is, but by seeing him? or any Saint, but by their Picture? or how can you pray without a Picture, but your minde will be carried some other way?* Then thought I vpon that sentence of *Fulgentius, Ita facile posui Christum comprehendere, quem tota terra nequit apprehendere*. So easy was it with him to comprehend Christ, whom the whole world cannot apprehend. To goe on with their absurdities: One *F. Lecch* a *Iesuite*, who wrote the book called *Euangelicall Counsailes*, told mee beeing with him in *Christmas*

M. Medcalf  
his Answer.

Fulgent.

F. Lecch his  
doctrine.



Barth. in Lustin.  
The Propitia-  
tor, pag. 74. 116.  
Fitz-Sim, in  
fin. 11. 12. 13.  
dinerf. loc.

A learned  
Gentleman,  
one Master  
Ley, will giue  
you in print  
a Catalogue  
very shortly  
of their venial  
finnes; his  
book intituled,  
the Christian  
Nomenclator.

Laſtantiuſ.

Auguſtine.

Bernard  
Cretenſis.  
Naz. 17. 1. 4.

Christmas laſt, *That if any but heare Maſſe, and after hearing, bee ſprinkled with holy water, and kiſſe the Priests garments, he could not commit that day any mortall ſinne, ſi maxime velis*, though he would neuer ſo faine. Which indeed, though very groſſe & abſurd, is no leſſe than ſome of their writers auouch.

Oh how doo they lead along poor filly ſoules into the gulfe of deſtruction, by telling them, ſuch and ſuch ſinnes are but *venial*; *drunkenneſſe, lying, curſing, filthy ſpeaking, breach of the Sabbath, ſwearing*, and (vpon occaſion) *for-ſwearing*, but *venial ſinnes*! whereas no ſins are leſſe than the point of thoſe thornes that pierced the head of Chriſt: *pro quibus ablundis, ſanguis Chriſti effuſus*; for the waſhing away of which, Chriſt ſhed drops of bloud in the garden, and opened the ſpouts of bloud on the Croſſe. Our ſinnes, in Scripture, are compared vnto ſands; which are very ſmall, conſidering them ſeuerally, and yet the greateſt ſhippe is ſwallowed vp of them quickly. Euery ſinne, in its owne nature, hath the *ſting of a Viper*, and doth wound vs mortally: yea, the leaſt ſinne, *legally* conſidered, is damnable; though *euangelically*, the greateſt of all is pardonable. *Inexcuſabilis eſt omnis peccator, vel reatu originis*, ſaith Saint *Auguſtine*. And, *Parentes ante ſecurum damnatum, quam natum*, ſaith *Bernard*. And ſo I conclude with *Elias Cretenſis* his words: *Ex peccati fumo orta ſunt lachryma.*

*Lying*, in ſome caſes, the Papifts hold not one-ly to be no ſinne, but to bee lawfull: and a man  
may



may *forswear* himself before Authority sometimes, nay, ought to doo so, vnder pain of damnation. Witnes their Notes vpon the *Rhemists Testament*, and diuerse their Books. According to the Rule of the *Partians*, they will keep faith with none, *nisi quantum expedit*, but as it serues their turn. As for *Oaths*, to the most of them, they are no other than *Collars for Monks*; which, vpon dispensation of Superiours, they slip off their necks at their pleasure, especially if they be *State-papists* as haue been inspired with Iesuiticall Equiuocations & mentall Evasions: whom a *reuerend Father* of our Church doth blazon out by their true Epithets, and Ensignes of their family, stiling them *αυτοδιδασκαλοι, ασεβεις, αμαρτανικοι, ανηθικοι, ανυποκριται, ανελπις*, the falsest cozeners of the world; *οις ουδενος μιν εναντιον εστιν ορκος*, with whom no bond of nature, consanguinity, allegiance, alliance, affiance, wedlock, Oath, Sacrament, standeth good, if they list to dissolue it.

*Dei terra, salem terris auertite pestem:*

O yee gods of the earth, purge this Region of the air, as much as in you lieth, of these pestilent exhalations. This I the rather obserue out of his Writing, because it seems to me, to bee spoken not onely *morally*, at large, vpon generall experience of their dealing, but also (in a sort) *prophetically*, as by a kinde of fore-instinct; implying, that himself, though not in life, yet in death, should not be free from this their audacious forgery.

Let mee proceed to a further suruey of their

D

doctrine

*Amos. 23. 2.  
Act. Apost.*

*Dan. 2. Goes de  
mor. Gent.*

*D. King, Bishop  
of London, in  
his Sermon  
vpon the first of  
Nouember.*

*Psal. 81. 6*

*I mean, the  
monstrous Ly  
tearmed by  
them, The Bi  
shop of London  
his Legacy.*

Aug. Epist. 48  
ad Vinc.

Bellarmin. &  
cont. de Imag.  
Vasq. l. 3. de a-  
dorat. disp. 1. s. 5.

Danies Catec.  
page 217.

doctrine and religion, and acquaint you with what I finde true by my owne experience. Sure I am, that the Papiſts, by diuers their Impoſtures, haue more diſhonoured Chriſt, than euer he was by any Sect or Profeſſion whatſoeuer: for, haue not their beſt Doctors, *Bellarmino*, *Valentia*, *Vasquez*, with others, been the very Patrons of damnable Idolatry; *ſuam perditionem ſentientes*, feeling themſelues, to periſh, and yet would not bee reclaimed; *Bellarmino* & *Valentia* maintaining, that *There is a proper worſhip due to Images*; *Vasquez* implying, that the *dinall*, in ſome caſes, *may be adored*? And howſoeuer, of late yeers, ſome of them will a little refine their doctrine concerning Image-worſhip, by Diſtinctions and Metaphyſicall Notions, yet the practice of the people among them (to my knowledge) is no leſſe than *Idolomania*; that practice, I ſay, not priuate, or forbidden by their Guides; but foſtered, increaſed and kindled by thoſe that pretend to be the Fathers and Paſtors of their ſoules. Reade *Danies* his Catechiſme, and a Book of theirs, called, *The Mannall of Controuerſies*; and ſee whether they doo not allow of *falling down to Images, of kiſſing them*, as they doo the *Pax* in the *Maſſe*.

What ſhall I ſay of their much mumbling of *Maſſes*, and jumbling of *Beads*? If there be twenty Prieſts in a houſe, they muſt all ſay *Maſſe* before Noon, though there be no body by, though they ſacrifice to the wals. They muſt haue *beads*, to pray by number, or elſe their prayers want weight.

weight. They are commanded to say sometimes in one day an hundred and fifty *Pater-nosters*, as many *Aue-Maries*, forty *Credo's*; and, if they misse but one of the right number, all is vaine and effectlesse: nay, the *Confessors* hold it to be a mortall sinne, if, among so many Prayers appointed to be said for Penance, one onely be omitted.

Goddard, in his  
Treatise of  
Confession,  
page 40.

As concerning their *Processions*, *Praying to the Dead*, *Inuocation of Saints*, *Adoration of the consecrated Host*, *Administration of the Sacrament vnder one kind*, *sprinkling of Holy-water*, *tinkling of a Bell at the Elevation*, *kissing the ground where the Priest hath stood*, *worshipping of Reliques*, *repeating the name Iesus many times together*, *with nines vpon nines*, *often crossing the forehead, the mouth, and the brest*, *their necessary wetting of their fingers in the holy pot before they go toward the Altar*, *their kneeling down to euery Priest they meet*, *their ambling thrice about a Crosse*, *their Pilgrimages*, *Dirges*, *seuerall sorts of Letanies*, in which the *Saints only are inuocated*, and other like trash, which are the very *Diana* of the *Romish Religion*, what foundation haue they in holy Scripture? Are they built vpon the Rock Christ? No; but vpon the sands of humane brains; being inuented, and obtruded vpon the people, to aduance the benefit and honour of their Clergy. Such are they of whom speaketh one of their owne Writers:

*An non audis dicentes gratia multitudini, fleffentes, fingentes, ac resingentes religionem ad nutum & cupiditates dominorum et certuum; quorum gloriam, nisi suam, pluri faciunt quam gloriam Dei?* Do you not

Ebber. in pref.  
in com. Philip.  
super Christ. ad  
Cor.

heare them, how they speak plausibly to the itching eares of the multitude, inflecting, fashioning and re-fashioning their religion according to the will and wantonnesse of them, whose glory, next vnto their owne, they preferre before the glory of God?

Aug. ser. 21. de  
verb. Apost.

Cyp. l. 1. ep. 3.

But shall not their owne Disciples one day speak vnto them, according to that of Saint *Augustinus*, *Quare nos decipitis? Quare tanta mala & falsa dixistis? Et erubescunt humana infirmitati, & non erubescunt inuictissima veritati.* Why did you seduce vs? Why did you tell vs so many false things; more regarding the weaknesse of men, than the inuinciblenesse of Truth? Yes sure: *Necesse est, cum dies iudicij veneris, &c.* saith Saint *Cyprian*: to your charge, the losse of so many soules, for which Christ gave his life, will one day bee laid, and a strict account exacted: Many *wining Babes* were carried away with the blast of your deceits, beaten and broken against the rock of error; many, I say, whom Saint *Paul* tearmeth *Parvulos fluctuantes*, vnconstant yong-ones, not so much swelling with pride, as deceived and tossed with the waues of your Imposture. But, my beloved *Country-men*, let not such *vipers* eat out your hearts: let not the *ignis fatuus* of their preposterous zeale mis-lead you: but discover the hypocrites, and send them home to *Rome* where they were hatched. For, they that dare thus dally with God, no maruell, though they bee hold with your soules, consciences, your children, and your estates,

itates, and all that belong to you. Many a poor Gentleman, that cannot rule his wife, I doubt, is faine to weare their mark *in capite*; and somewhat they must haue *in marsupio*, though the other lie for it *in carcere*. They must bee fed with the daintiest cheere, the best wine, the best beer, the chiefeft fruits that can bee got; when oft-times the poor husband is fain to sink away hungry to his rest.

In the end they proue *Plagiarij*, stealing away their children, and sending them beyond the seas, to their viter ruine and ouerthrowe. This is too common a practice. Some friends of mine in *Lancashire*, and elsewhere, haue felt the smart thereof. I think it will not be amisse to inferre, how they dealt with a yong man heer in *London*, who is *Grand-childe* to the *Arch-Bishop of York*; about the end of *February* last. They perswaded him, what a fine life it would bee to liue beyond the seas; and withall told him, that, if hee would go ouer to one of their Colledges, hee should want no maintenance: and, for that he was not fully grounded in their religion, hee was referred to one to conferre withall. It fortun'd, that hee came to that man that must indoctrinate him while I was by. I, smelling their knauery, could not rest quiet, till I had found out the yong man, and inquired his businesse with the Priests, with whom I had seen him often conuersant; who presently told mee their proiect; and acquainted me, that he must suddenly take his iourney to S.

One M. Dutton, a Lancashire Gentleman. The Priests practice with a yong man in London.

*Omers.* But, my self discouering vnto him diuers of their cheats and tricks, and assuring him, that he should finde the case altered, if he went out of *England*; the yong man, being very ingenuous, was deterred, and (I hope) will haue no more familiarity with them. Some of the Priests Agents dealt in the same sort with a very pretty modest Youth, one *Henry Syluester* (sonne to the no lesse worthy than famous Poet, *Iosuah Syluester*, the Translator of *Du Bartas*); who, beeing a scholar at *Suttons Hospital* near *London*, was drawn to such places as the Priests often frequent, and there had books bestowed on him. They inueigled and wrought so farre with him, that he consented to be sent beyond the seas: and away they had packed him, but that their plot was in time discouered. Many others haue they of late daies seduced: but, I hope, their kingdome is now almost at an end.

As for you who haue occasion to liue neer the wals of these Aduersaries, and it may bee, sometimes, of necessity, must conuerse and haue some commerce with them, take heed you be not corrupted by them. *Haue no fellowship with the vnfruitfull works of darknes, though with the workers.* Bee like vnto the Riuer *Aretbusa*, which passeth thorow the *Sicilian Sea*, and yet takes no saltnes. *Liue blamelesse in the midst of a peruerse and crooked generation.*

And let mee now speak vnto you who are my Brethren of the Ministry, and should (in regard of

*Virg. eel. vlt.*  
*Phil. 2. 15,*



of your office and example) be as Angels in the Firmament of the Church : Perceiue you not how heresie begins to spread, as that of *Arrius* in the daies of *Athanasius* ? *Serpit ut Gangrena*, it creeps as a *Gangrene*: and yet mourn not you for our *Sion* in her widow-hood, nor pray for the peace of *Ierusalem* ? Behold you not the Ranke of our hollow-harted Neuteralists, who think the time is come, to pull downe our Culuer-house, our little Church? How often hast thou heard them, O G.O.D (though they whispered vnto themselves) say of the enemies of our peace, *Why are the wheeles of his Chariot so long a-coming ? Expectant diem* : They haue long lookt for a day. I hope they will but expect, till their very eyes drop out of their heads. Again : vnderstand you not, how laborious and vigilant our Aduersaries now are, forbearing no time, sparing no paines, to captiuate and destroy ? Witnesse the swarmes of their books, which you may heare humming vp and downe in euery corner both of City and Countrey. I speak it with griefe, and in this respect, *cor meum, tanquam cera liquecens* : my heart is as melting wax. I verily belecue, they haue vented more of their Pamphlets within this Twelue-month, then they did in many yeers before. They haue *Printing-presses* and *Book-sellers* almost in euery corner. And how doo they by this meanes put their poore Disciples vpon the Tenters, selling that book for forty or fifty shillings, which they might affoord for eight or ten;

Soz. eccle. list.

Iud. 5. 28.

&c

Reu 3.11  
Ephes. 6.14.

Reuel. 3  
Bern.

Euseb ecclie. hist.  
l. 3. c. 22.

& that for ten, which they might afford for one? For instance, I referre you to the Catalogue in the later end of this book. I speak this by the way, to discouer their extorting policy, who make a Treasury for themselves by these means, and raise no small summes of money. You are those whom GOD hath set vp as Lamps in his Sanctuary, to giue light to those that sit in darknesse, and in the shadow of death, to guide their feet into the way of Truth. Hide not your glory vnder a Busbell: let not your beauty be eclipsed: but (as the Spirit to the Angell of Philadelphia) Hold that which you haue: Stand with your loines girt: Be strong in the Lord, and in the power of his might: and remember, that *Vincenti dabitur*; To him that ouercometh, shall it bee giuen. *Nec paranti ad praelium, nec pugnantis ad sanguinem, multo minus tergiversantis ad peccatum, sed vincens ad victoriam*; Not to him that prepares to fight, nor to him that resists to bloud, much lesse to him that shewes his back in cowardice, but to him that ouercomes to conquest. And hence, Saint Hieromes penne, like a Lance, was charged against *Vigilantius* and others. Saint *Augustine*, in his disputations, spake hot words, coles of Iuniper, against the *Arrians*, the *Pelagians*, the *Donatists*, and the *Manichees*. Be you as vigilant and seuer: *Res postulat*, the times require it. And therefore beginne to blame the Church of *Ephesus*, for imbracing the doctrine of the *Nicolaitans*; and the Church of *Smyrna*, for imbracing the doctrine of *Balaam*; and the Church of *Thyatira*, for imbracing the



the doctrine of Iezabel: and shame not to tell the Lady of Rome, that, notwithstanding all her paintings and complexions vpon her face, *the cup of fornication is in her hand.* Peter spake as much vnto Simon the Sorcerer, that he was *in the gall of bitterness, and bond of iniquity*; Paul vnto Elymas, *O full of mischief, and enemy of all righteousness*; Polycarpus to Marcion, calling him, *Diaboli primogenitum*, the diuels first-borne.

Apoc. 17

Acts 8.23  
Acts 13.10

Strabo describes a certain Fountain to be in Arabia, beyond Iordan, which poisoneth all Beasts that drink therof: for which cause it is ordained, that the *Heardsmen* shal make restitution for such Beasts as perish by drinking of it; vnlesse they prooue, by violence they approached. In like sort, there is a Well of *abomination*: many wilde *Asses* runne thereunto to quench their thirst; and yet they that taste thereof, perish. The Pastors of Christs Flock, who haue *Peter's Pasce* for their Charge, if they keep not heir Hold, that is, hold their sheep within their Fold, their soule shall answer for the same; except it shall appeare, they drank the deadly waters of sinne through their owne wilfulnesse, rather than the others negligence.

Strabo.

The *Shepherd* cannot steppe aside, but the Wolfe is ready to seize vpon his *Flock*. There are many *Wolues*; so tearmed, not so much in regard of the composition of their bodies, as the disposition of their mindes; *for, they shall come vnto you in sheeps clothing: but beleue them not; for, inwardly*

E

they

Pfal. 58. 4.  
Iames 3. 8.

*they are ravening.* There are subtile Serpents, that still wait for their booty: *Their poyson is like the poyson of a Serpent, Psal 58. 4.* or as the Apostle: *Their tongue is full of deadly poyson. Inficit, Interficit:* The infection thereof doth not onely beginne of late to spread, but hath left many for dead, that there is little hope of their reuiuing; *Non agroti, sed defuncti*, beeing not diseased, but deceased. They are no sooner *fenerous*, but their Physician holds them to a dyet-drink: they shall not haue the water of the *Sanctuary*, that would coole them; but *Marah*, the harsh, bitter, and ill-brewed drink of balefull errours, to destroy them.

I haue read of one *Exagon*, an *Ambassadour to Rome*, being at the *Consuls* command cast into a Tunne of *Snakes*, that they licked him with their tongues, and did him no harme: But these Snakes, though they were sent vs from *Rome*, bring such poyson with them, *non in caudâ sed in lingua*, not in their taile, but in their tongues, that with their very breath they can infect and infest. How many soules haue they so killed in our land!

*Aspidis es morsa laesum dormire fatentur  
In mortem, antidotum nec valuisse ferunt.*

Mat. 10. 16.

It behooueth vs to bee in our generation, as wise as these *Serpents*, though as *harmelesse as Doves*. Against the incantations of such *Syrens*, let vs ring the *Musicall bells of Aaron*, and sing the sweet songs of *Sion*, that is, arme our selues with the *ταυσαντα* of God, treasured vp in the Scriptures: so

so shall not the *Locusts of the wildernesse*, with their *scorpion-like* tayles ( who now swarme in such abundance ) hurt any of our little ones with the deadly sting of their contagious error : but, hauing the seale of God in their fore-heads, they shall be able to resist all such as cease not to persecute the *Spouse of Christ*, and to make warre with her seed.

Now for the better discouery of the impious tricks and deuices of the Priests and Iesuites, and that all who meet with any of their moderne bookes ( whereof I told you, there is such plenty ) may hoot at them for most abominable Impostors and lyers : Let mee intreat you to reade a few of such Tales as I haue culled and collected out of their books lately sent ouer, the most of them according to the frontispice printed at *Doway* ; and you would think, any solid wit could not be miscarried by them, but rather admire the poore shifts they are driuen vnto for the keeping of their weather-beaten cause asfote. So palpably doe they proceed beyond the bounds of modesty and reason, *ut nemo eorum obtestationibus et iactationibus quicquam credat, nam eos mentiri et dupliciter mentiri certissimum est*, saith *Luther*. Let none beleue their protestations and vaunts : for it is most certaine, they lie, and that lowdly. If they will needs be *Architecti mendaciorum*, still hammering vntruths ; I would aduise them to lay probable foundation, and chuse such *Materials* as are more malleable.

*Luth. defen.  
verb. cana. Fol.  
381. 382.*

Fitz-Simons,  
lib. 1. page 131

To begin then with one Tale of theirs, and it is a pretty young sucking Lie, alleaged by one Henry Fitz-Simons Iesuite, in his book called, *The Iustification and Exposition of the sacrifice of the Masse.* lib. 1. page 131.

In all the tales  
I vse their  
owne words.

In Diep (saith he), a Town of France, a woman of the Protestant Religion, dandling her infant that neuer before could speak; the childe distinctly pronounced, To Masse, To Masse. The mother, warmed so admirably, went instantly with her infant in her armes to Church, and found therein a learned man preaching of Religion. His Sermon being ended, she felt herself so sufficiently resolved, that, renouncing her heresie, she forthwith became catholick.

It pleaseth God indeed to vse the weak, sometimes to confound the strong; to imploy the child, to conuert the parent; and to in doctrine the innocent, to refute the insolent: but that he should shew any such Miracle, for the iustification and ratifying of that most impious & idolatrous Sacrifice of the Masse, is beyond the lists of reason, I may well say, the bounds of Christian faith, to beleue. But, for want of better Argument, you shall hear what other Tales haue flowed from the froth of their vnderstanding, to delude the ignorant, and confirme this said Sacrifice.

Fitz-Sim. lib. 2  
p. 1. 2. page 401

A Mariner beeing supposed to bee drowned, a Bishop of his Countrey caused Masse to bee said for him.  
The

## The Foot out of the Snare.

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The Mariner at that time had been some twenty dayes without food, born up and down upon the keel of a boat, and then ready for famine to die. In the houre (as after was knowne) of the oblation for him, a man appeared, and deliuered him a portion of bread: whereby suddenly he had full force and vigor; and shortly after, by a ship sailing by, he was rescued.

Fitz-Sim. qui  
supra. l. 2. part. 6  
page 402.

There was a Gentle-woman neere Naples in Italy, whose husband was a Captain: and she, hauing tidings that he was slain in a battell, caused weekly Masses to be said for him. It fell out, that this Captain was imprisoned: and after by good testimony it appeared, that at the very same time Masses were saying for him, his chaines and fetters fell from him, and could not be fastned.

R. L. P. in lib.  
m. u. The most  
diuine Sacri-  
fice, fol. 36

Let mee help to prompt this Tale-teller with another of the same Cut.

A Frier that had more minde to fill his owne purse, than to empty Purgatory, did very zealously and resolutely, in his Sermon before his Offering, auouch and warrant his Auditorie, that whosoever came up with money to the Altar, and would think of any his dearest friend, whom he thought to be a prisoner in Purgatory, should obtain this grace by that indulgence, that at the very instant of the monies throwne in, and clinking in the bason, the soule should leap out of Purgatory.

The afore-said Author reporteth of another prisoner supposed also to bee dead, whose brother

R. L. P. in lib.  
pradist. fol. 37

E 3

(beeing

(*being an Abbot*) saying *Masse* for him: his bands fell alwaies, and could not restraine him, whereat his enemies at length wearied, gaue him libertie to redeeme himselfe.

*Quorsum hac?* Why doe they take such paines, and imploy their braines vpon these Inuentions, namely, to hook-in the people, and bring greist to their *Mill*, that their *Masses* may goe readily away for ready money?

But these former Inuentions are but but flight work, posted ouer by some Prentice of the coyning trade. Behold heere following a more worthy Master-piece, wherein a chiefe Architect & a more nimble Interpreter of the Puppets, is brought-in for an Actor.

A gentle woman of England, in one of the yeeres of Iubile, travelled to Rome, where being arriued, shee repaired to Father Parsons, who was her Confessor: and he administering vnto her the blessed Sacrament (which, in the forme of a little Wafer, hee put into her mouth) obserued shee was long chewing, and could not swallow the same: whereupon he asked her, whether shee knew what it was shee receiued? Shee answered, Yes, a Wafer. At which answer of hers, Father Parsons being much offended, he thrust his finger into her mouth, and thence drew out a piece of red flesh, which after was nailed vp against a post in a Vesperry or prinate Chappell within our Lady Church: and though this were done about some twenty yeeres since or more, yet doth that piece of flesh

*flesh there remaine to be seene, very fresh and red as ever it was. Witnesse I. Markes Iesuite, in a book of his written of late, and intituled, The Examination of the new Religion, page 128.*

Yea, heere is a knocking and long-lasting lie, worthy to be nailed vpon a post or pillory, like the care of a Rogue or a railing *Moore*.

Father *Parsons* was but a slender Iuggler, that could not, without putting his finger into her mouth, suborne red for white. I doubt, that hee that inuented this Tale, had sometimes beene at the shop of *Cowbuck the Smith* ( held by some to bee the putatiue Father of *Parsons* ) and there had seene the bottome hoofe of a horse-foot nailed against the Posts ( which vse to be the triumphant Trophies of *Barriers* ) and therefore thought hee should meet with some that would belecue, a piece of raw flesh could be as solid & lasting. But I doe not read, that this woman was ever possesse with that belife, as to adore the fore-said post, with the forged Appendix : and I am glad to finde, euen in the weaker sex, more truth, in calling a *Spade, a Spade*, then plain dealing in her Master, that would mock her and others by a trick of *Leigerdemaine* : and therefore the *Tale-maker* was heere defectiue. For, to shew the acceptation and effect of this Miracle, he should haue added, that the woman, yea and some wise men too, adored not onely the *flesh*, but euen the *nail* with which it was crucified or rather *postified*. This my new-coyned

This *Moore* lately lost his eares in *Cheapside*, for blasphemous & atheisticall rayling against the reformed Religion.



coyned word fits their new-found Fable.

Io. Marks in  
lib. pradiat. page  
130.

*A Letter was sent unto Father Parsons at Rome, signifying unto him, that a kinsmans house of his heer in England, had been for the space of forty yeers together, molested by Diuels; but, by one Sacrifice or Masse offered by Father Parsons, it was delinered: and his kinred who lived there, hauing been all their life-time before zealous protestants, haue all of them since become Catholics.*

Chaucer.

I beleeue, many houses in *England*, within these forty yeeres, especially those that pertained to the friends and wel-wishers of *Parsons* and his fellowes, haue beene much haunted with sprites, not of the kinde of *Fairies*, but of those of whom ingenuous *Chaucer* speaks; that where the *Limiter Exorcising priest* went vp and downe within his station, there were no diuels nor Hobgoblins to molest, especially the weaker sex in the night-time: the reason he giues is demonstratiue: for,

*In every Grove, and under euery Tree,  
There n' is none other Incubus but hee.*

But this difference I obserue between the ancient Priests of a coorse thread, and these refined Seraphicall Masters of the Iesuiticall Loom: they droue away Spirits only by their presence: but these can dart out a *Masse* from ouer Sea, some thousand miles off, and with it blowe away all the Diuels that dance in such or such an enchanted

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chanterd Castle in England; whereupon, all the Protestants that dwell within kenning, must needs taine Romanists: *Teste me ipso*, quoth the Diuell.

There was a man in Corduba, within the confines of Spain, aged fourescore yeers and odde; who, for the space of thirty yeers, had been in a dead Palsie, and bed-red, and then had a burning desire to heare Masse, and to haue the Bishops blessing; and so caused himselfe, by his seruants, to be transported to S. Stephens Church. The Masse heard, and hee born back to his house, within fewe daies he (to all mens admiration) became whole and sound, and was as lusty as a man but of twenty yeeres. He liued eighteen yeers after: during which space, hee came every day thankfully to the said Church, to acknowledge the miracle.

Kellif. in a  
Treatise of  
his, called,  
Gods blessing  
page 71.

At Corduba in Spain? A Palsie, and yet fourescore and eighteen yeers? I am glad it is so farre off: I hope they will haue mee excused, for traueilling so farre to enquire the truth. And yet, in another respect, I should wish to liue in that aire, where Masses grow so medicinall, that they prolong a mans life, till hee and all his friends bee weary of him: like the Isles of Arren in Ireland, which will not let the candle of our life bee blowne out, though it bee in the snuffe: whereof a blundering Frier wrote, *Vbi tam diu viuunt homines, ita quod habeant cadum de suo vinere.*

In lib. intit. The  
liues of the  
Martyrs, transl.  
by Kinsman,

Leo Tuscus, a Confessor, Martyr, and Pope, vpon a certain time was tempted by a woman, who would needs kisse him; but the holy man by no means consented to such immodesty: yet, with much struggling, shee kissed his hand, whether he would or no. Whereupon, he commanded it to bee cut off, because no corrupt flesh should remain about him. Which when the people perceived, they earnestly intercessed our Lady for him, and she most mercifully restored it again: and then hee said Masse as before, and acknowledged our Lady his Sauour.

Our Lady his Sauour? O blind Bayardly presumption! The blessed Virgin acknowledged her sonne, the sonne of God, to bee not onely our, but euen her owne Sauour. But these audacious Cobblers of lyes dare mend *Magnificat*, yea, and outface the Scripture, in setting vp the Mother for a new Sauour.

But, O austerity and rigour! Did a Pope, vpon so petty a cause, act the valorous *Mutius Scauola*, and destroy his owne hand? Surely, if our sacrificing Priests and Iesuites should execute so seuer a Law vpon themselves, the King would haue in this City many Subiects not onely inwardly lame in their obedience; but also outwardly lame in their limbs. I knowe two Priests in London, who are very vnable at this time to doo the King any seruice in the warres; for which, they haue a necessary excuse, though not legall, ha-  
uing

F.Hi.  
F.Me.

uing employed themselves in other *hot wars* already : so that now they are fitter for an *Hospital*, than the *Camp*. And yet when the time of their *Lying-in* is expired, they will creep out of the shell again, and looke as bold as their brethren, laying it on with *Masses*. Yet ( mee thinks ) they should vse very fauourably their iudicall power in *Confession*, who themselves haue had so much need of *Indulgence*. To say nothing of a *Catholique Maid*, supposed to haue been, with others, oppressed in the ruine at the *Black-Friers*; whose office ha h been to carry bands and shirts vnto the *Priests* chambers. but, whatsoeuer her ill luck hath been, she hath met with some infectious blasting vapours, which now sequester her from all company ; being posted off, by her *Ghostly Father*, vnto the Physicians.

But to leaue these noisome corners, and to returne to the more pleasing path of our old wonder-working Tales : He had need be a good Chirurgion, who could cement a broken peece, especially a *hand wholly cut off*. But this is like vnto the Tale of Saint *Dominick* ; whose *legs cut off at the knees*, by *praying* vnto our Lady, they were without the help of any Artift, grafted on again ; or like that of Saint *Denis*, who, for a mile or two, carried his head in his hand ; or not vnlike the Story of Saint *Winifred* : of whom they report, *Her head, once cut off, sprung and grew on again* ; but lopt off a second time, where it fell, there arose a fine siluer stream, or a pleasant Fountain of run-

Read, concerning S. *Dominick*, a Booke written by I. *Heighan*, intit. The life of S. *Katharine* of *Siens*.

ning water, which at this day (as they vaunt) cureth the Diseased: and the drops of bloud which Saint *Winifred* there lost, are yet to be seen. The place of this *beheading*, and where the *miracle* is more extant, is at *Holswel* in *Wales*, not many miles off the City of *Chester*: whither once euery yeer, about *Mid-summer*, many superstitious *Papists* of *Launcashire*, *Staffordshire*, and other more remote Countries, go in *pilgrimage*, especially those of the feminine and softer sex, who keep there their *Rendevouz*, meeting with diuers Priests their acquaintance; who make it their chief Synod or Conuention for Consultation, and promoting the *Catholique Cause*, as they call it; yea, and account it their chiefest *haruest* for commodity and profit, in regard of the crop they then reap by *Absolutions* and *Indulgences*. Let me adde, that they were so bold, about *Mid-summer* the last yeere, 1623. that they intruded themselues diuers times into the Church or publick *chappell* of *Holswell*, and there said *Mass*e without contradiction. It is not vnlike they will easily presume to the same liberty heer in *England*, which they haue vsed of late in *Ireland*; where they disturbed the Minister at a *Funerall*, erected one or two *Frieries*, with open profession, in their Monasticall habits; and haue intruded *titular Bishops*, to supplant the Church-gouernment there in force: as we see in like manner old *M. Bishop*, sometimes Prisoner in the *Gatehouse*, now perking vp and flanting with the vain, aeriall, fantastick bubble of an *Episcopall Title*, farfercht,

The bold attempts of the *Papists* in *Ireland*.

The Bishop of  
Chalcedon.

fetcht, and yet lightly giuen, hath rambled vp and down *Staffordshire, Buckinghamshire*, and other places, vnder the name of the *Bishop of Chalcedon*; catching the ignorant, vulgar, and deuoted *Romanists* with the pomp of his Pontificall Attire, and that empty name of a *Bishoprick*: whereunto he hath as much right, as he hath Lands there.

I commend the thriftinesse of the *Popes Holinessse*, in erecting *Bishopricks* with such small cost. The *Title* stands him in nothing but a piece of parchment, with a Bosse of *Lead*, signed *sub annulo Piscatoris*. As for *invisdiction* and *renuenues*, there needs nothing, but to send into *England* this new *Puppet* of his owne making. The *honest, liberrall, Pope-holy, Lay-Catholiques* of *England*, many of them, especially the more ignorant and therefore dotingly deuout, are so mad of these trumperies, and so sick of their money, that his *Benedictions, Beads, Rings, Reliques, Agnus Dei*, and the like, will be good Merchandize, better (perhaps) than *Virginian Tobacco*, and feeding as much as that fume. *Physicians* say, and experience shews, that, for a *Consumption*, *Asses milk* is not the worst cure: and sure, to feed a-fresh the declining and staruing fopperies of Popery in this Land, what better nourishment, than those no small summes which are daily squeezed from many simple burden-bearing *Animals*, whose radicall moisture of their purses is daily exhausted by the *Horse-leeches* of *Rome*?

The name of *Rome* is able to these weak and  
F 3                      bleared

bleared eyes to embellish any thing, to gild-over and make acceptable any Pils, though being nothing else but sheeps trittles. A bundle of *Beads* worth three pence, if sanctified from *Rome*, shall strain out of Catholick purses To many pounds. The *Preaching*, the *Liturgie of the Church of England*, is but dry meat, and hath no foison in it, because it is not basted by the cookery of the *Popes Court*. The *catechizing of children* heer is vnfruitfull, because not performed by the sublimated, pedanticall Instructors, the *Iesuites*; such reuerend Fathers as *Ledesme, Vanse, Davies, Cox, Cortin*. The *confirmation of our children* by our *English Bishops*, though done in decent form, and with conuenient praier, yet (forsooth) hath no sacred influence, because our *Bishops* haue *no Crozier staffe, no Holy-water, no Vnctions, no Chrisme, no binding of foreheads for seuen daies, no deligate Authoritie à* DOMINO DEO NOSTRO PAPA. But, if an *Eutopian, Chalcedonian, New nothing-Puffe-paste Titulado* come with faculties in his budget from *Rome*, where hee was miraculously created *ex nihilo*, then what gadding, what gazing, what prostration, to receiue but one drop of that sacred deaw! The least flash of light from the snuffe of a *Roman Lamp*, out-shines and eclipseth all the twinkling petty sparks of the Church of *England*. Strange it is, that any of our Nariou should so basely degenerate, as to captiuate their wits, wils and spirits, to such a foraine *Idoll Gull*, composed of palpable fiction and diabolical fascination;



cination; whose enchanted Chalice of heathenish Drugges and *Lamian* superstition, hath the power of *Circes* & *Medeas* cup, to metamorphize men into Bayards and Asses. The silly, doting *Indian Nation* fall down and perform diuine adoration to a rag of red cloth. The fond and brainsick Papists of our Nation doo little lesse, when they adore the very *Cope* and *Vestments* (belonging to Bishops and inferior Priests) where they lie alone, falling down to them, and kissing them.

But to view their new-intruding *Hierarchy* a little neerer: Methinks, the *Ministers of the Prouince of Canterbury*, now meeting in *Conuocation*, are verry forgetfull, in suffering themselues to be destitute of a worthy member, the new-stampt *Arch-deacon of London*, *M. Collington*; who, by the experience he hath had in exercising *Iurisdiction* ouer his fellow *Priests*, as also in conuenting the *Laicks*, is able, if hee were called by authority to the *Synod*, to giue very good aduice for reformation, or deformation of the Church of England, and laying it vnder the Popes sacred foot. The like defect also is in the *Prouince of York*, by the absence of the *Arch-deacon of Lancaster*, *M. Clifton*. No doubt, these two new Chips, clouen out of the old Block of *Rome*, are the onely sound Timber to build vp our Church, or rather to make worme-eaten Images, for besotted *Licks to adore*. I now hasten to acquaint you with another of their talles, and it is a crafty one.

Damianus à  
Goes, de mor.  
Gent. l. 1.

The new  
Arch-deacons  
of London and  
Lancashire.

Thomas Lee,  
in Tract. de In-  
nocent. et adorat.  
Sanctor. Cap. 14  
page 211.

Risum tenentis  
amicis?

A poore old man in Rome, lost his upper garments: and being unable to buy another, he came to the shrine of the twenty Martyrs, and prayed aloud vnto them to help him to rayments. At his departure, hee met with one at the very Church-dore a Priest, who deliuerd vnto him from the Pope a Purse, that had in it to the value of some twenty pound in siluer. The poore man amazed, & not knowing what he meant, hauing neuer before in all his life-time had the carriage of so much money; the Priest told him, Our holy Father the Pope commanded me to deliuer it vnto the next man I met going into the Church-dore, who shall haue need of it, and bid him still pray to the Martyrs. The poore man returned ioyfully to his home, and euer after visited the place once a day.

I see no reason why this should come into the Legend of strange Narrations, for that the Popes cares might easily bee so long, by the Priests information, without any inspiration from heaven, as to take notice of the poore mans desire, who (belike) was not so cold for want of his coat, as hee was warme with zeale, to cry aloud for a new. But this by the way. I learne the Popes price of Martyrs, namely, that they are worth pounds apiece. Well might the Pope haue rated them at a higher value, when as he yeerely, nay, daily getteth farre more in their names, by bartering their pretended Supererogations of Martyrs and Saints.

## The Foot out of the Snare.

39

In the yeere of our Lord 1612. one Lucia, an Italian Virgin, came to a Towne called Multauiia, in Bohemia, where is taught the Waldensian doctrine, first preached to them by one Iohn Hus, and by him generally receined, whereby the traditions of the Romane Church are at this day there utterly neglected. This Virgin understanding of diners their strange opinions, that they denied Purgatory, Prayer for the dead, Benedictions, and hallowings of Water, the observing of Fasting daies, and the like; shee spake somewhat disgracefully of their Religion: whereupon, shee was adindged and appointed by the Magistrate, to be burned in a field neere unto the Towne where shee then remained. But the maid not willing to bee led by them unto the place of Execution, they began to tie ropes about her, and so to force her along: but shee often crossing herselfe, and inuocating the blessed Virgin, Mother of God, could not bee remooued by the strength of ropes, or Oxen, or any power they used. At length shee vanished from them, and by a Miracle was brought unto a Nunnery, about an hundred miles off that place; where, to this day shee liueth, to praise God for her deliuerance.

Richard Stanhurst, in the Preface of his Book, intituled, The Principles of Catholique Religion.

Hee that made this tale, had a *Chimera* in his braine.

*Definet in piscem mulier formosa superne.*

Hee had heard of an old Fable of the *Gentiles*, of the Image of *Cybele*, that was to bee brought into the City of *Rome*, but by no means would it stirre, though drawne with ropes, till there came a *Vestall Virgin*, that with her girdle

*Id. Livium.*

G

drew

drew it after her. This botcher patcheth such a one together, and fittens; that in stead of an immoveable Image drawne by a *Virgin*, here is a *Virgin* that could not be drawne like the Image. And so hee got a piece of bread and cheese, and came away.

Stannihurst.  
vs sup.

A tale to some such purpose, is repeated of one *Clarence* a sacred *Virgin*, by the said Author; the one as well to be beleued, as the other: yet of both I say to the Relator,

*Cui tua non odium, vel cui portenta cachinnum  
Non moveant posthac, is mihi prodigium est.*

F Baker in his  
Watch-word,  
page 20.

One *George Sephocard*, a *Scottish Protestant*, happened to trauaile into France, with a Brother of his: where seeing them one day goe in Procession, this *George* scoffed at them but accordingly he was rewarded: for presently he fell to a pitifull screeching, and so died. The night after his death, *Iohn Sephocard* his brother, and companion into that Countrey, had a pitifull Vision. He thought hee saw a thousand Devils in hideous and ugly shapes tormenting his dead Brother. But he, hauing had a faire warning thereby, changed his former Religion and course of life, and became *Catholick*.

Heere is a Procession of lies, one after another, *ordine longo*. But yet, that a man should smile at their Procession, is not strange; nor that hee should die, no maruell; nor that another should dream, no great wonder: but they had best

best take heede, how they apply these narrations of vnexpected deaths, lest the *Story of Black-Friers* be as well inuerted vpon them.

Oswald Mulser, in the Countie of Tiroll, neere Oënipont, would not bee contented but with a Priestly Host: hee reicined it no sooner into his mouth, but hee beganne to sink into the ground, which swallowed him aliue.

First Simon in  
Iustification  
and Expositi-  
on of the Sa-  
crifice of the  
Masse, page  
100.

This is a meere fiction, intended for the magnifying of the *Priest-hood*: it is the steame of their impious policy, *ad terrorem incutiendum, et fucum faciendum populo*; to gull, terrifie, and amaze the simple ignorant people, and for bringing them into admiration of their Priest-hood, the sanctity of their attire, and the diuine potencie of their Sacrifice; by this means to inchant and bewitch their innocent simple soules, and so to offer them vp for a prey to their great Idol at *Rome*. Surely our Sauour Christ ate of the same he gaue to his Disciples: but our sublimated Priests will haue finer bread then is made of wheat. I maruel, none of our people in *England* sink into the ground, for daring to eate of the same bread with the Minister.

Francis Xauier, *Apostle of the East-Indies*, and Iesuite, as often as hee extraordinarily trauelled in the Indies, so often did a Crucifixe in Spaine, in his parents house, sweat. At length, when the B. Bauiere dyed,

H. N. Fitz-Simon  
in Lib. prædict.  
page 123.

died, the afore-said Crucifixe, during a yeere after, did  
euery Friday sweat bloud.

He had read, belike, the verse of the poet:  
*In templis sudauit ebur, pecudeſque loquuti  
Infandum.*

Or it may very well ſauour of ſome Ignatian  
fraud, as Anno 36. of Henry the Eighth; a Prieſt did  
pronounce at Pauls Croſſe, and there confeſſed in pub-  
lick, that hee himſelfe ſaying Maſſe, pricked his finger,  
and bebloudied the Corporas with the Altar-clothes, pur-  
poſing to make the people beleene, that the Hoſt had bled  
miraculoſly.

Surius in vita S.  
Godefridi, l. 3.  
c. 12.

One Epachius a Prieſt, on Chriſtmas Eue, being at  
Mattens, reſorted often to his owne houſe to drink, euery  
after midnight: whereby hee was made incapable to re-  
ceiue the bleſſed Sacrament on Chriſtmas day, as hauing  
in the beginning thereof, at midnight, broken the Faſt.  
The chiefe of the Towne beeing allied to him, not know-  
ing of ſuch his intemperance, deſired him to ſing Maſſe.  
He, as he was preſumptuous, undertook to celebrate. But  
as he receiued the heauenly Hoſt, ſuddenly he beganne to  
ney like a horſe, to tumble and wallow on the ground, to  
ſome at the mouth, and to deliuer vp the bleſſed Sacra-  
ment, which hee was not able to ſwallow: upon the  
diſgorging of which, it was ſeene to be carried away vi-  
ſibly in the aire. The Prieſt beeing in this plight, he was  
by his kindred borne out of the Church, remaining ſub-  
iect to the falling ſickneſſe all his life.

It seemes to me no more strange now to heare of a drunken Priest, of the Iesuicall *fraternity*, then when I read *Petrus Cluniacensis Abbas* his book: in which hee reports, of some forty and odde *Benedictin Monks*, and *Dominican Friers*, that were most famous and notorious *Letchers*: and *Bredenbachius* hath a Catalogue of others, who were *Coniurers*; *Thomas à Cantiprato*, of diuers others, who were very wicked and carnall, one of which had his mouth and nose putrified, that none could abide to look on him: another of which, a fire from heauen consumed his hands and armes to his cubits, during his beeing at the Altar. *Petrus Damianus* a Iesuite, reporteth of fix other Priests that were *Sodomites*; one of which was hideously deformed with a canker, another deuoured of a wilde beast, and the rest miserably ended their daies. All this is storied by their own Writers.

Lib. 2. c. 1.

Lib. 1. collat.

fact. c. 13. et 45.

Th. à Cantip.

l. 2. de proprietat. Apum, part.

6. cap. 40.

Pet. Dam. spec.

exempt. D. 1. F.

77.

Seuerall Miracles haue beene done in England and else-where, saith F. *Richard Conway* the Iesuite, by the honouring of *Saints Reliques*; which Protestants (saith he) will not heed.

One M. Anderton, a Lancashire Gentleman, was cured of the Stone, by the Relicks he had of F. Campian the blessed Saint: & beeing afterwards of another disease, laid out so for dead (ut ei iam pollices ligaretur) that his thumbs were bound by the help of the said Martyr, his flesh being laid on his body, he was raised to life.

Rich. Conway

in Apol. pag.

181.



This is like  
vnto diuers  
the blasphemous  
Fables, which you  
shal finde in the  
Reuelations of  
Saint Bridget.  
lib 4. or like  
that of *Vegas*  
the Frier, in  
comment. in  
cap. 6. Apoc.  
Aug. de vera  
relig.  
Gregor. hom.  
29. in Euang.  
Paul. Bombin.  
in vit. Mart.  
Campian.

What prodigies are these? What horrible impieties? Are they not *Antichristi* & *Pseudo-christi*, that breathe out these damnable forgeries? that shame not to affirm, that the bones of a *Traitor* can raise a dead man, as did *Elizeus* his bones? or that the flesh of *Campian*, could perform that which was so much admired in our Saviour himselfe, when he was amongst *vs in the flesh*? How can they but blush at these things? When Father *Campian* came an *Apostle into England*, there was an *Earthquake* (say they): and so there might well bee. Nay the great Bell of *Westminster* toll'd of it selfe. But that I thinke is a lowd-ringing lye. When Father *Campian* was arraigned, Iudge *Aleph* his finger burst out a-bleeding through his gloue, *Thames* ouerflowed, and diuers other obseruations haue our imposturizing Renagadoes. But those saltlesse gulleries are no whit answerable to this their villainous and prophane fiction. If M. *Anderton* were thus strangely raised, it is maruell his friends in *Lancashire* speake not of it, with many of whom I conuersed, & am sure (had it bin true) would haue recited this tale in their discourse. Again, if *Reliques* bee thus powerfull, I wonder they had not tryed, & brought some of them for the reuiuing of their *Priests*, or any other of them that were killed at the *Black-Friers*: or why made they not vse of some of them, for the curing of *Lady Black-stones*, and such as were, by the mischance at the *Black-Friers*, sore wounded?

*Campians Saint-ship* (sure) came but from *Tiburn*.

And

And yet what admirable vertue doe our Papists conceiue to bee in the poore Reliques of *Story*, *Felton*, *Sommeruile*, *Arden*, *Parry*, *Lopez*, *Garnet*, *Campion*, and the rest of that *Saint-traitorly* Crue? The very paring of their nails doth help to doo miracles. Their pictures are so sanctified, that they are hung over the Altars. And I much maruell, there were neuer strange wonders performed by the wood of the Tree at *Tiburn*; considering, it hath beene blessed by some of their sacred bodies, and bedewed with their last spritefull breath. But did you neuer heare of *Campians girdle* that hee wore? Then reade one *Edmunds* his book of miracles, and that will tell you strange newes: *Hierosolyma (inquit) bene nouit, ad quem pertinuit: Tiburnus non ignorat, qui locus erat ubi Pater ipse Campianus martyrio coronatus erat: Ierusalem* (quoth hee) knowes the girdle: for, it girded about the Sepulchre of our Sauour. *Tiburne* knowes it, the place where *Father Campian* receiued his crowne of martyrdome: yea, saith he further, and the *Diuels* knowe it, who detest all such manner of geere, and whom it hath vexed so fore, that it hath put them to extreme torments. This Girdle cured *Lepers*, the *blinde*, the *dumb*, all manner of diseases. If the Girdle that imbraced onely his bare apparell, could doo such miracles, what then should I think of the Rope that imbraced *Father Campian's* holy neck: yet I heare of no wonders done by that. The besotted *Egyptians*, that kissed, with earnest deuotion, the *Asse* vpon

*Campians girdle,*

Psal.

Conway in  
apol. page 290.How to kenne  
or smell a  
Priest.

upon which the *Idoll* *Isis* late, and the lymphaticall *Priests* of *Baal*, that lanced their owne flesh before an *Idoll* of wood, had as much religion, and I think more wit than our moderne *Relique-sauers* haue. God hath giuen them ouer to the *spirit of illusion*, to belecue vnfauory lies. *Hee* *that* *sits* *in* *the* *heauens*, *laughs* *them* *to* *scorne*. Almighty God, with his *Angels* and *Saints*, will haue them (these mis-shapen monsters) in derision.

*A Virgin, a kinswoman of mine, saith Conway an English Priest, was freed from the Dinell, by anointing herselfe with oyle, into which another Priest that prayed for her, had mingled his Teares.*

I think, of late daies our *Romish Priests* haue wept too little, and laught too much: and that is the reason, we are pestred with more fiends, than friends. But when the sword of Iustice is drawn, and inflicted according to the waight and measure of their detestable designs, we shall, I hope, haue fewer of them come ouer. This Couey of night-birds may shrowd themselues warme vnder the gentle wings of their *holy Father at Rome*. I am sure, as yet they play the *Bats* and *Moles* with some of our Countrey-men; either trenching themselues in the Mines of their Labyrinths at home, or masking in their gold and siluer abroad, in the fashion of *Rake-hels* & *Ruffians*. If, about *Bloomebury* or *Holborne*, thou meet a good smug Fellow in a gold-laced suit, a cloke lined thorow with

with veluet, one that hath good store of coin in his purse, Rings on his fingers, a Watch in his pocket, which he will valew at about 20 pounds, a very broad-laced Band, a Stilletto by his side, a man at his heels, willing (vpon small acquaintance) to intrude into thy company, and still desiring further to insinuate with thee; then take heed of a Iesuite, of the prouder sort of Priests. This man hath vowed *poverty*. Feare not to trust him with thy wife: he hath vowed also *chastity*.

But are Priests *teares* so precious, that they are an *Antidote* against the poison of *Diuels*? Oh yes: who knowes not, that there is admirable power in a Priests *breath*, his *glones*, his *hose*, his *girdle*, his *shirts*, to scorch the Diuell; in his *Albe*, his *Amice*, his *Maniple*, and his *Stole*, to whip and plague the Diuell: Or hath none read of the dreadfull power of *Holy-water*, *hallowed Candles*, *Frankincense*, *Brimstone*, the *Book of Exorcismes*, and the *holy potion*, to scald, broile, and to fize the Diuell: of the dreadfull power of the *Crosse*, and *Sacrament* of the *Altar*, to torment the Diuell, and to make him roare: If any think these strange, I referre him to a Book written by D. *Harsenet*, now *Bishop of Norwich*, the Title whereof I haue set in the Margent: and you shall finde, that one *Father Edmunds*, alias *Wesson*, *F. Dibdale*, *F. Thomson*, *F. Stemp*, *F. Tyrrell*, *F. Dryland*, *F. Tulice*, *F. Sherwood*, *F. VVinkesfield*, *F. Mud*, *F. Dakins*, and *F. Ballard*, Priests and Iesuites, haue stoutly and strongly confirmed all this long since. If the Book cannot ea-

H

fily

One of them had such a Watch, which he prized higher in my hearing.

A Declaration of egregious Popish Impostures, to withdraw the hearts of his Maiesties Subjects from their allegiance, and from the truth of Christian Religion, *vid.*

c. 14, 15, 16, 18  
C 10.

I think they do  
so with this  
Book of mine:  
for, the first  
impression,  
consisting of  
1500, is vani-  
shed in a week,  
and now I  
sweat vnder  
the Presse a-  
gain.

Ouid.  
Virgil.  
Mamer.

ity be gotten; I wish it might be imprinted again, for that the Priests exorcising power is there fully discovered: and I haue heard, that the most of these Books which were formerly printed, were bought-up by Papists, who (no question) took so much delight in reading them, that they burned as many as they could possibly get of them. But, to acquaint you with the strange power of a *Catholique Priests breath*: *Pliny*, in his *Naturall Story*, telles vs of a certaine people, that doo *antihellu oris enecare homines*, kill men with the breath that comes from their mouthes. And *Leno* in the Comedy is noted to be of so strong a breath, that hee had almost blowne downe the young Gallant that stood in his way: but the Poets tell vs, that *Auernus* or *hel* hath a more deadly breathing than all; so as if a Bird doo by chance see ouer the *Stygian Flood*, hee is quelled with the smell, and fells down stark dead. Now, the company of Priests, for potency of *breath*, doo put downe *Leno*, *Hell*, the *Diuell* and all: for, the Diuell, who can well enough indure the lothsome odors and euaporations of Hell, is not able to endure the vapour issuing from the mouth of a Priest, but had rather go to Hell, than abide his smell. And hence it is (I think), that, in their *baptizing of children*, the priest breathes and spets into the mouth of the child: which (no doubt) is very foueraigne; especially if the priests lungs bee but a little vlcerrated or pockified. One *William Trayford*, and *Sarah Williams* (as you shall reade in *Bi-*

shop

shop Harsener's Book, page 71.) being possessed, Trayfords Diuell rebounded at the dint of the priests breath, and was glad to get him out at Trayfords right eare, like a mouse, rather than he would come out jump against the priests mouth. Sarah Williams lay past all sense in a trance, being utterly bereaued of all her senses at once: the priest no sooner came neer her, but she discerned him by the smell. Was not this a jolly rank smell? Yea: but this is but a flea-biting to the priests gloues, his hose, his girdle, his shirts, which had in them a dreadfull power to burne out a Diuell, nay, all the Diuels in the parties aforesaid possessed. Which Diuels, because the priests knew so well their names, shall not heer go vncited: Lustie Dick, Killico, Hob, Corner-cap, Pusfe, Purre, Fraterello, Elberdigibbet, Haberdicut, Cocobatto, Maho, Kelliooam, Wilkin, Smolkin, lusty iolly Tenkin, Foxterich, Pudding of Thame, Pour-dieu, Bonionr, Motabizanto, Niar, Bernon, Delicate. The chief of these Diuels, when one of the priests gloues was but put vpon the possessed's hands, durst not abide, but was scared, and went straight away. One of the great Diuels was I knowe, ere hee was aware, in-to Sarah Williams legge: where finding himself caught within the priests hose, which shee had on, he plunges and tumbles like a Salmon taken in a Net, and cries, I am rabid: one almost pull off, pull off: ease the paine I suffer of his paine (oh, a goodly game to catch a Woodcocke withally). O but let me tell you of another trick, though not so cleanly as I could wish. One of the Landresse to the Diuylm-

Mengw the Canonist giueth vs a rule, that if the Diuell be stubborn, and will not obey the formidable exorcism of the Priest, then that the Priest shall os suum quamproxime ad energumionem adiuuere.

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*carnate*) was washing a Buck of foule clothes : amongst which, was one of the *Priest-Exorcists* shirts. The Diuell comes sneaking behinde her, trips vp her heeles, and pitcheth her on her hip. And wot you why the Diuell played her this vn-mannerly trick? Because she was washing out a foule shirt of one of the Priests, which afterward, serued to whip the Diuell out of one of the *possessed*. There are yet other *Anti-demoniacks* of speciall account, which, in the Diuell-hunting sport, are in stead of little Beagles to fill vp the Cry. And they are the *Amica*, the *Albe*, and the holy *Stole*; very *Scorpions* and whips indeed : and therefore beware, Diuell. F. Edmunds no sooner laid the *Amice* vpon Sarah Williams face, but a spirit puffed at it, and could not endure to let it alone. The sacred *Stole* was but wound about anothers neck that was *possessed*; and it so pent and begirt the Diuell, that he stared, fumed and fomed, as he had been stark mad; and, in the end, was squeezed out with pure violence, as water out of a Squirt. An heroicall combat was performed between *Maho*, one of the Diuels, and the Priest, during seven houres long. *Maho* the Diuell stood vpon his guard, would not come in. He was summoned by the Priest, first, with *Salve Regina* and *Aue Maria*; then with *Mangur* club, with his whip, with *Holy-water*. *Maho* stood out, till the priest prepared himself to afflicke him with the *Mantle*: and then he came in, and yielded to parley or dialogue with the Priest in a mild and

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Page 90.



temperate voice. See the puissance of the Catholique Romish Church, whose silliest rag hath power to change the Diuels roaring note, and to cause him to speak in a milde moderate key. *Latet anguis in herba*: a man would little suspect, when he meets with the *Amice*, the *Stole*, and the *Maniple*, wound vp in a little Casket, that there were such black hel-metall within them, to excoriate and lancinate a Diuell.

All these tricks and many more were acted at Denham in Buckinghamshire, about the year 1550.

But I conclude: *Nisi manijs, tricis & puppis usa esset Roma, pamas iam diu dedisset*: If it were not for puppets, apes-faces, and gawds, with which Rome allures, masks, and disguises the poor silly people, shee had long since sung the dolefull Song mentioned in holy Writ; *Desolatione magna desolata est; & turpitude eius gentibus reuelata*; that is, *shee had been cleane desolate, and her turpitude had been opened to the eyes of all the world*. As for all the tricks and iuggling shifts (so often discouered) which the *Priests*, these *Exorcists*, doo vse; the *Exorcist* driuing the *diuell* within the lists of the *possessed body* (with Come aloft, *Iack-an-apes*) from one part to another; to what end doo all these their dealings tend, but to this proiect, that the standers-by may be perswaded of some point of *Powery*, or of the *Priests power over the diuels*?

If any Christian in these daies hath been truly and really possessed by the Diuell, and if the Romish Priests haue truly such a scourging power to whip out Diuels, why vse they it not effectually when most need is? For example:

There was one M. *Blewer*, a man of great reu-  
newes, and one M. *Fowell*, a man no lesse famou-  
sed, both of which either were or seemed to bee  
indiuelled. How often had they beene *Ex-*  
*orcized* in this Kingdom, by *Francis Kemp*, by *Phi-*  
*lip Woodward*, by *F. Edmunds*, by *F. Campian*, by  
*F. Sherwin*, by *F. Hil*, by *F. Walpoole*, and di-  
uers others, but especially, *F. Collington*, and *F.*  
*Warmington*, who often promised, they would  
make the Diuel speak in M. *Blewer*, and M. *Fo-*  
*well*? But as those two had many sweating com-  
bates heere in *England*, so had they tormentings  
at *Loretto*, *Sithen*, *Lile*, *Louaine*, *Daway*, & elfwhere  
beyond the *Seas*; and all the consolation which  
they found, was to returne worse, and farther  
from hope of deliuerance, then when they went.  
The Popish *sanctuaries* rather added strength to  
the diuels. And yet our Popish *Thrazenicall Priests*  
will brag & boast, that they can toss a diuell like  
a *Tennis-ball*, or a *Dog in a blanket*; whereat they  
are very nimble, especially in a possessed woman,  
in whose body they can canuas a diuell by con-  
trectation and certaine inchanting nips, making  
him ferret vp and downe, from tongue to toe,  
from toe back againe to finger. Oh the formi-  
dable magicall power of sacred anointed hands,  
not onely infusing chastity but also sanctity by  
their touch!

I could heere set forth another Theatre of  
their *Exorcising* plots and attempts, to weet, their  
practising with *Grace Smithe* of *Salmisburie*, in

the County of *Lancaster*; whom one *Thomson*, alias, *Southworth*, a Priest, caused to accuse *Jennet Bierly*, *Helen Bierly*, and *Jane Southworth*, (the one of them her Grand-mother) of *Witchcraft*, of the killing of the childe of *Thomas Walshman*, with a Naile in the Naui, the boyling, eating and oyling, thereby to trans-forme themselues into diuers shapes: all which, at the *Assises* holden at *Lancaster*, prooued to be false, and the said *Grace Sowrebutts* confessed, that she was perswaded and counsell'd to accuse the said parties of *Witchcraft*, by *M. Thomson*, alias, *M. Christopher Southworth* a Priest, who complotted this, to gaine to himselve some credit by exorcizing, or vnwitching her. This confession of *Grace Sowrebutts*, with the Examination of others, who discouered the Priests impious dealings, was taken before *William Leigh*, Batchelor in Diuinity, and *Edward Chisnall*, Esquire, two of his Maiesties Iustices of peace in that County. Sure, these iuggling exorcismes are but ordinary with Priests and Iesuites: but such a malicious and bloody proiect of subornation, must bee a master-trick of some sublimed spirit, fit to instruct a nouice *Assassine*, and to read a Lecture in the Iesuites dark chamber of meditation.

For the next vnmasking of our *Mirabilaries*, I might adde the *Narration* of certaine Priests, practising with the *Boy of Bilson*. Anno 1621. whose name was *William Perry*, Sonne of *Thomas Perry of Bilson*, in the County of *Stafford*. But because

This was done about 14 yeers ago.

The Examinations were put since in print by *Thomas Potts*, Esquire.

The Boy of *Bilson*.

cause there hath beene so lately a true discovery of the notorious Impostures of certaine *Romish Priests*, in their pretended Exorcisme or expulsion of the diuell out of the said young Boy; I referre you to *M. Rich. Baddeley* his book vpon that occasion written: and I intreat you to consider, whether they deserue not the reputation of the rarest Mountebanks of these times. *Quam falsa dicendo voluptatem ceperint, eandem vera legendo et audiendo amittant.*

*In praefat. lib.  
pradiit.*

Two Maids  
possess with  
the Virgin  
*Mary, Michael*  
the Arch-  
Angell, &c.

About some seuen yeeres since, two *Catholique Maids*, forsooth, the one called *Mary*, the other *Amye*, resorting to the *Gatehouse* in *westminster*, rook such benefit by the Priests conuersation with them, beeing sometimes sequestred from all the world besides, that they were cast into *extaticall raptures*, and *possessed*, not with *Diuels*, as the vulgar sort of those that vndergoe the Priests hands, but with heavenly and glorious guests, pretended to enter into them, and inhabit them, to the great admiration of the stupid, gullified, *Romanizing* beholders; and to the no small renowne of the *Spiritual Fathers* then present; *F. Benet, F. Aston, F. Palmer, F. Hanz*. In very deed-law, they were somtimes *possess* with the Virgin *Mary*, other-while with Saint *Michael* the Arch-Angell, Saint *Iohn* the Baptist, *M. Molineux* the Martyr, and *M. Roberts* the Martyr, and diuers other aswell Masculine as Feminine Saints; and, in the name of these *Saints*, did giue *blessings* to such as were present. The substance of which  
narration

Two Tiburn-  
martyrs.

narration hath beene, vpon the Examination of one of their *Exorcists*, confessed. Yet when this was blowne abroad, and began to breede scandall vnto the *Catholick Cause*, one of the Maydes gaue ouer her pretended guest, and the other was secretly conueyed away.

One of the forenamed Priests calling himselfe *Edward Hanz*, alias, *Hance*, borne at *Lutterworth* in *Leicestershire*, had a trick beyond all his fellowes, and durst aspire so high, as to pretend himselfe to bee cast into a deepe admirable extasie, and to be corporally possessed (*horresco referens*) with the blessed *Trinity*. Neither was hee more abominably knauish in this his *Impudency*, then some of his owne Coate, were then blockishly foolish in their credulity. For some of them, when he acted this his *Trinitarian rapture*, came and kneeled to him, bringing *Oblations triplici numero*, to present vnto the *Trinity*, inhabiting this Mount-banke. Among which gifts presented by these *Lozels*, one was *Gold-coine*, an Oblation neuer vnaacceptable to those that pretend *creare Creatorem*. That it is no fiction in me to relate this their fiction, may appeare by the Examination of the said *Hanz* taken, *Iulij 5. 1616.* before the Lord Archbishop of *Canterbury*, the Lord Bishops of *London*, *Lincolne*, *Rochester*, *Lichfield*, the Deane of *Westminster*, and *Sir W. Bird*, Doctor of the Law: before whom he denieth not such his *rapture* and possession. For being then demanded, whether

One *Hanz*, alias, *Hance*, possessed with the blessed *Trinitie*.

Verbatim, out  
of the Exami-  
nation.

This Hans with  
his cogging  
trasse, is so  
bold and blas-  
phemous, as to  
allude vnto S.  
Pauls rapture.  
2, Cor. 12. 3.

ther hee euer tooke on him to be possessed with the blessed Trinity, saying of himselfe, I God the Father, that made the World; I God the Son, that redeemed the World; I God the Holy Ghost, that sanctified the World, the glorious, blessed and vndiuided Trinity, doe giue you my blessing, and doe command you to adore me: And beeing further asked, whether some that were present did not adore him, and some other refused: hee answered, That once or twice when hee was about those actions, or in the Interim of them, he was in a transe, and his soule did see very supernaturall and admirable ioyes: and then whether God Almighty or an Angell (he will not meddle with it, but referreth it to God Almighty and his Church) spake in name of God and the blessed Trinity, and gaue a Blessing, and that himselfe at those times had no power in himselfe, but that the Organs of his body were vsed to a supernaturall purpose, and by a diuine or supernaturall cause: And as God did cause the Aire to speake, in giuing downe the Law, saying, I AM THE LORD THY GOD: and did cause Balaams Ass to utter words: so he might cause the Organs of this Examinatees body to speake as best pleased the will of his diuine Maiesty: and the truth of the whole action, hee doth referre to God Almighty and his Church. And he doth say further for his part, that no humane person whatsoeuer lining can vse the Name of the blessed Trinity, saying, I the blessed Trinity blesse you, without sinne vnlesse God

God Almighty do take the creature, and speake in him: and then it is Gods owne Word, and not the word of the party. But touching Adoration, there was no Commandement of it, to his remembrance: and if any did it, it was no more then due to the eternall Trinity, who may be adored in all places.

This imposture, though neuer so odious and blasphemous, yet flew abroad, and was by some fostered as a true Miracle. For confirmation whereof, report was added, that this holy Priest thus possessed by the Trinity, walking vp and downe the streets daily amongst the Hereticks, yet none of them had the power to apprehend or lay hands on him.

It was foretold by Saint Iohn, that their adulterous Mother should haue her mouth full of blasphemies; which, to her shame, we doe now obserue. And according to that of the Apostle, The Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giuing heed to seducing spirits, and doctrines of Devils, speaking lies in hypocrisie, hauing their consciences seared with an hot Iron: which beeing the property of false prophets, it is more then manifest, who are specified, especially if we ponder those words of the Apostle, Such should forbid Marriage, and command men to abstaine from meates, &c.

To these two last blasphemies, it will not be amisse to adde what our Papiſts report of Katharine of Sienna. She (forsooth) and Christ Iesus,

Apoc. 13.6.

1. Tim. 4. 1, 2, 3.

In vis. Sancti  
Katharin. de  
Sienna.



by an admirable kinde of permutation, *did interchange their hearts*; so that *Christ had the heart of Katharine*; and *Katharine, that of Christ*. Oh you ignorant and desperately-superstitious *Pontificians*, who iustifie this Fable! Obserue you not? vnderstand you not, that this miraculous chaffering of hearts subuerteth a very Principle of Christian Religion (receiued also by your selues) which is, that *quod Christus semel. assumpsit, nunquam dimisit*, what Christ did once assume (to weete, by Hypostaticall v-nion) he neuer left the same.

Quere Baron.  
An. 1028. ff. 5.

I cannot by the way omit a fantastickall relation of the *Papists*, which I read in *Baronius*, how the *Virgin Mary visited Fulbert* in his sicknes, and *gane him her breasts to sucke*, much comforting him thereby. I beleeeue, there escaped at that time somedrops of Milke from *Fulbertus* his lips, he hauing forgot to sucke, and doing it slubberingly and slouely, and those driueling dropes are they which are kept in a siluer Image of the *Virgin Mary*, in her Church at *Rhemes*, and are there worshipped.

Vide High  
Commission  
Records.

There was of late, viz. Anno 1621. one imprisoned either in the *Gate-house* or *New-prison*, who called himselfe *Thomas Newton*: he pretended, he had a *Vision* by night of the *Virgin Mary* appearing vnto him, and saying, *Newton, See that thou doe not take the Oath of Allegiance*. And being of this publicly examined, at the Commission Table, and asked, How  
hee

hee knew it to bee the *Virgin Mary* which appeared? he answered, *I knew it was she: for, shee appeared unto mee in the forme of her Assumption.* Of what nature that idle Vision was, the Reader may finde in Master *Widrington*, who handleth the same, and doth in part discover the vanity thereof. A prettie drowisie, lowsie, loseling Argument this was against taking the *Oath*, much like the motives and proofes of the olde leaden Friers for worshipping of their Images, and contributing to their *Cormorant Corban*. And yet such mud-die Forgeries, and Dog-tricke Inuentions, are vouchsafed to bee boulstred out now adayes by our Superlatiue refined Masters. Since I heard thereof, I asked a Priest, what hee thought of this Vision of *Newtons*. Hee told me, that *This Newton was a very holy man, and hath had other visions besides that: which if he should repeate, would make a man tremble and quake.* Hereticks (quoth he) haue no such visions and heauenly apparitions. It is not obscure whom he meant by the word *Hereticks*: & if he meane vs *Protestants*, who haue more reason to inuert the phrase vpon them, sure, we are not such listners to Miracles. *Prodigia nulla facimus: signa nulla edimus*: wee worke no wonders: wee shew no Visions, as *Acosta* a Iesuite of theirs asseuerantly deliuereth concerning their owne Popish Priests and Apostles of the *Indians*.

M. Rich,

Acost Ies.de  
salus. Indor. l. 4.

Aug. Tract. 13.  
in loh. 3.  
Mathe 13. 5.

Stel, in Luc. 11.

Our Sauour Christ himselfe (as Saint Augustine obserueth) hath giuen vs a caution against these Miracle-mongers; willing vs to take heed that we be not deceiued. Yea, their owne Preacher Stella (whom of late time they haue gelt, as they doe other their Writers, when they meete with any thing that makes not for their turne) entring into this contemplation, taught publikely, that Miracles now would rather be an hinderance vnto faith.

Katharine de Bus, dwelling in the City of Lile, in the Countie of Flanders, in the yeare 1602. was possessed of the Denill; insomuch that she could be scarce a quarter of an houre in peace, without being seized vpon and troubled by the enemy: which made her speake (to the purpose) diuers sorts of Languages; as Hebrew, Greeke, and Latine. When they came neere vnto her with the blessed Sacrament of the Altar, shee writhed and wrested her selfe strangely, both with her legs, armes, and backe, gnashing her teeth, and grizly drawing of her mouth. The parents of this wench laboured so much, that she was diuers times exorcised, sometimes by certaine Fathers of the order of the Capuchins, sometimes by other Priests: vnto whom the wicked spirits answered in diuers languages, confessing at that time, that they were seuen in number. They spake diuers iniurious things, and told the faults of diuers that were present. No meanes could bee vsed for the casting out of these

these wicked Fiends, till there was found a man that was come from Mountague, and had brought with him a piece of the Oke of our Lady. Whereupon one Sir Siluester Dennys, who came to see her, tooke the said piece, and made the Patient to eat it: and immediatly after she had swallowed it, the enemy (who called himselfe Houilliu Clicquet and Clinquart) shewed himselfe in her throat; crying out, that he scorched and burned, because of the wood which was eaten: and he added, that he was compelled to depart, and that there remayned in her as yet three. And being demanded, by whose merit and intercession he was to depart; The wicked spirit answered, Of Mary of Mountague. Afterwards, being demanded, what signe hee would giue of his departure, he said, Hee would burst a glasse of the Church-window. And immediatly after, two of them departed with the said signe of bursting the glasse; and the third, saying that he was the last of ten, cried out (in going forth) with aloud voice, Viue N. Dame de Mountague, qui nous fait sortir: Honour be to our Lady of Mountague, who maketh vs to depart. And from that day afterwards, the said Katharine remained whole and perfectly free from the possession and vexation of the Enemy, inioying all her limmes and senses, as freely as euer shee did before: In lib. intit. Miracles lately wrought by the intercession of the glorious Virgin Mary at Mountague; and translated out of the French into English, by Rob. Chambers Priest, pag. 209. 210. & seq.

This

This buzzing Relation, penned and published by the Priests themselves, is futeable and (in a sort) parallel to that which *Brerely* tells vs of diuers who were *dispossest of Denils*, by *kissing of the Altar and the Priests vesture*. But I will cap this Tale with a fresh bleeding new Story, fetcht not farre without the walles of *London*.

A certaine *Catholick collapsed Lady* (whose name I spare, for the respect I beare to her best friends) about some two or three yeeres since, departed from her Husband (yet living) and went ouer to *Bruxels*, and was admitted into the order of *Nunnery*, I meane a *Nunne* at large, one of the vncloystred sisters of the order of *Saint Clare*, and there she remained a while, till there appeared in her some passion incompatible with *Nunship*. Shee came ouer into *Eng-land* a companion with a *Religious Iesuit*, since of great note, *F. D.* and remaining afterwards an enlarged *Nun* in *London*, was (as it seemeth) more visibly taken with a disease befalling that sexe, called *flatus vterinus*: and thereupon, that this matter might bee carried the more cleanly, it was giuen out, that she was possessed with an euill spirit, which did make her belly swell like a woman with child. Certaine it is, many were deluded by this occasion: and the the practice of the Priests to hide her blemish, and gull poore people, was lewd & abominable. For a certaine Iesuite (whom I could also name,  
being

being a smug, spruce, liquorish, young fellow, a fit man to bee called *Father* (forsooth) at euery word, and of no high stature; and so, fit to bee a disguised *Olympio*, to act the part of *Casina* in *Plautus*, or to act a womanized *Cherea* in *Terence* his *Eunuchus*) put on the Ladies or such like womanish apparell, with a Veile ouer his face: and that some fond *Ignaro's* about the Towne might bee perswaded of the Priests power for the casting out of *Denils*, they were suffered to come to her chamber, where were two other Iesuits (provided for the purpose, to act their parts in this Comedie;) who no sooner fell to their prayers, and began to vse their exorcizing spels, but thereupon the supposed Lady began to vtter her mind both in *Italian*, *Latin* and *Greeke*: and pretended *Hebrew* also, which much astonished the standers by, they little dreaming of this deceit. Neither was this all: I will yet proceed farther in this Comickall Narration.

It was wont, when an Interlude was to bee acted in a Countrey Towne, the first question that an Hob-naile Spectator made, before hee would pay his penny to goe in, was, *Whether there be a Denill and a foole in the play?* And if the Foole get vpon the Deuils backe, and beate him with his Cox-combe til he rore, the play is compleat. Heere is Foole vpon Foole, but *extra scenam*, off from the Stage; to wit, the witleffe, gaping, admiring, beleeuing Spectators. But to make this Pageant compleat, this disguised Di-

One of these, namely, F.D. about halfe a yeere after, was a chiefe Actor in a true lamentable Tragedie, yet memorable by a Downfall.

uell must roare; and that was, by the bringing the consecrated *Hofa* in a *Pix*, and applying it vnder the head of this *She-knaue-Iesuite, or Hellubberly Lady*. Then his Deuil-ship *raues* and *struggles*, as if hee would rather goe to Hell againe, then indure the tormenting presence of the *Holy Pix*. Diuers other feates were performed vpon this occasion, which I will spare to declare, till I receiue *Command* on the one side, or *Challenge* on the other.

Whether she euer heard of her selfe thus acted in her absence, I know not, but sure I haue heard from a credible Author, that she was actiue, or rather passiue in one tragicall part of this *Mummery*; which (mee thinkes) shee should rather some other had performed it for her. Forsooth, these *Medicinall Deuil-purgers* were not to seeke for the deuice of the consecrated *potion* (in imitation of that which was giuen to *Sarah Williams* at *Denham* before mentioned:) this *potion* must make her *vomit vp* no lesse then *seuen Devils*: and to that end, she was let downe into a darke Roome, and there shut vp for a time without light; and, after the operation of this Deuil-scowring vomit, light was let-in, and *seuen Toades* shewed to her in the place, as regorged by her, and being no lesse then (doubtlesse) dreadfull Devils.

This last circumstance I doe not auerre vpon knowledge, as acted by them; but rather thinke it giuen-out by the partie and others, to pretend



tend, that some great Miracles haue beene wrought in her, or by her, that shee might haue the better pretence to haue beene resembled vnto *Mary Magdalen* out of whom *seuen Devils were cast*. Leauing then *in medio*, this par-breaking of crawling Fiends, till I receiue a more certaine notice, yet well assured I am of the truth of the rest, by information from those that were very inward with the chiefe Actors. And that hereupon *shee* carrieth the name of *working Miracles*. And indeed well may it be so said, that *she* and her *Copes-mates* the *Priests* doe worke Miracles: for, to my vnderstanding, it is little lesse then a Miracle, that any of our Nation, vncapable of *Bedlam* or a *Bable*, should bee stricken with such stupiditie, as to beleue in these *Iugglers*, and *Romish Mountebanks*.

If I should heere recount all the *Lies* and *Tales of Priests*, concerning the multitudes that haue beene dispossessed of Devils, by the helpe of a whole Beny of Ladies; Our *Lady of Montague*, our *Lady of Loretto*, our *Lady of Hales*, and our *Lady of Sienna*: no reasonable Volume would receiue or containe them. I referre him that would spend idle time in idle Fables, to *Robert Chambers* his Booke before cited, and to *T. P.* his Booke intituled, *The History of our blessed Lady of Loretto*, and to *Lipsius* his dotages of our *Lady of Hales*, and of *Montague*, and to *J. Heigham* his Booke inti-

tuled, *The Lady of Sienna*: and you will need no other Register of their Impostures, no *Golden Legend*. Doting *Metaphrastes*, fabulous *Lippoman*, lying and voraginous *Iacobus*, superstitious *Antonine*, confused *Vincentius*, haue so cloyed the dwellers vpon earth with delusions and lies, that (for very shame) the Papiſts haue exploded and pared out of their *Porteſſes* and *Breuiaries*, many and sundry of their fabulous Historiës, beeing indeed forced thereunto by the derisions and out-cries of Christians against them.

Yea, *Claudius Espenceus* (one of their owne) tels vs that their *Legends* and *Porteſſes* were as full of idle vanities, as any Stables could bee full of dung. *What fruit was there in those things, whereof you are now ashamed?*

And why I pray you by the same reason, and vpon the same shamefull necessitie are not the rest of the like vnſauoury drosse, and of scaring of lewd lies, swept away out of this and other their like Bookes, or rather the Pamphlets themselues cast into the Fornace of Ex-purgation or Prohibition, and abolishment, that the Sunne may no longer see such hideous patchery of Fables fostered among Christians.

Who (mee thinkes) could bee so bewitched, as bee borne in hand, that a House was carried in the Aire from *Palestina* to *Loretto*; That a *Dalmatian Priest* comming many miles to *Loretto*,

*Espenc. in 2. ad  
Tim & digres.  
l.c. i. ii.  
Rom. 6. ii.*

*T.P. pag. 40.  
T.P. p. 181. 182.*

retto, and carrying vp with his hand his bowels quite pulled out of his belly, by one only Prayer to our *Lady* there, was instantly healed; which is as true and trustie, as was our *Dalmatian ventriosus Marcus Antonius*; That a blockish Image in a wall, doth worke as high Miracles as ever were performed by the eternall Sonne of God; as in the puppetry of the Images of *Sichem, &c.* appeareth by the particular narrations of huge dowie, mightie, Wonders done by them; That at this day are to bee seene at *Amiens*, at *Arras*, at *Paris*, at *Rome*, two heads of Saint *Iohn the Baptist*, two tayles of our Sauours *Asse*, the Milke of our blessed *Lady*; That Saint *Francis* had the prints of our Sauours Wounds, and with a Prayer of his, caused a dish of roasted Larkes brought to the Table to bee eaten instantly to flye away; That at the great Lake of *Vlster*, Saint *Patrick* (who chased all the venome out of *Ireland*) is one day by the Priests yet visible, and that they haue then conference with him; as *Numa* had with the Nymph *Egeria*; Beside that there is a wonder working Purgatory of his; That a *Carmelite* came lately to *Paris*, and there saying Masse, euery day at the elevation of the consecrated Hoast, himselfe was still elevated or hoysed on cock-horse into the Aire, which is very confidently reported by the Priests now in *London*, and one of them swore to mee that hee saw it; That *F. Ste*

*Vid. Ful. Andros. Naucler. Costerum, & alios.*  
In the liues of the Martyrs translated by *Kjnm.*  
*F. Sales* in his Introduction to a deuout Life.  
*Fitz-Simon in lib. citat.*  
A *Carmelite* curuetting.

If any man  
want an hack-  
ny to carie him  
fiftie miles, let  
him hire *F. Ste-  
uens* galloping  
Crosse.

*Vid.* the true  
Christian Ca-  
tholike. pa. 161.

*Vid.* a booke  
intit. The life  
and death of  
*Edmund Gen-  
nings*. pag. 86.

Page 96.  
A Tale of *Tom  
Thumb*.

*Heigham*, vt  
*sup.* pag. 146.

*uens* (a Priest now in *London*) hath a Crosse  
whereunto are affixed some Reliques of a *Ti-  
burne Martyr*, one *M. Maxfield*: which Crosse  
being stolne from him, and carried one day al-  
most fiftie miles (as was knowne) the night fol-  
lowing, came backe of its owne accord, and he  
found it in the morning vnder his beds head, as  
is most iudiciously and authentically of late re-  
corded by our aforesaid Chronicler of *Coxcom-  
bria Io Heigham*: This Crosse surely must be a  
kinne to a stone in *Anglesey* reported to bee of  
that propertie, that how farre soeuer a man car-  
ried it in the day, it would returne of it selfe at  
night into the Iland; That the very sight of  
*Garness Straw* hath made at least fise hundred  
in our Kingdome become good Catholikes:  
which if it bee true, I see no reason, but euery  
Thresher in *England* should become a *Roma-  
nist*, because they deale with strawes, which haue  
as perfect an effgies of *F. Garnet*, as any other  
straw without equiuocation euer yet had; That  
*M. Gennings* being executed at *Tiburne*, his bel-  
lie being opened, his bowels cut out, and his  
heart in the Executioners hand, yet the *Martyr*  
cried out, *Sancte Gregori, ora pro me*; Holy  
*Gregorie*, pray for me; that the same mans holy  
anoyned Thumbe, being touched by a *Virgine*  
after his death, of it selfe came off, bone and  
flesh, from the rest of the hand; That when  
one *M. Dakins* a Priest, executed at *Tiburne*,  
was a-dying, a certaine *Virgine*, a kinswoman of  
his,

his, though many miles remote, longing after some of the Martyrs flesh, thee not knowing how to obtaine her desire, yet being full of faith, one of *M. Dakins* holy toes did miraculously yeeld it self into her virginal hands (A iudicious Soothsayer would ghesse that this toe had been in priuate much employed in tripping Sellen-gers Round;) That *Robert Parsons* could make the Deuill speake in any English Bishop or Heretike whomsoever; (Doctor *Sheldon* protesteth, that he heard him speake the same) That *Robert Parsons* being apprehended by a Pursuiuant at *Northwich* in *Cheshire*, and put into a chamber fast bolted and locked vpon him, the doore did three times together miraculously & of its own accord flie open; That one Father *Scroop* a Priest, being in a Gentlemans house in *Lancashire*, and certaine Pursuiuants comming to search for him, notwithstanding he was in the midst of the Rouse with them, yet he became inuisible to the said Searchers; That one *Katharine Risland* in *London*, with eating one bit of flesh forbidden by her ghostly Father, was instantly choaked; That one *Thomas Vincent* of *London*, scoffing at a Priest saying Masse, forthwith fell mad, and, for many dayes after, was heard pronounce no other words but these, *O holy Priest, O holy Masse*; That old *F. Chambers* taking the confession of a Nun at *Bruxels* (her name *Mistresse Stan*) shee was metamorphosed, and secured vnto him a flame of fire; That whensoeuer

*Vid. Sheld. of miracles. p. 25.*

*F. Parsons a pick-locke equiuocator.*

I thinke, sometimes visible gold will make a man inuisible.

*G. A. P.* in his booke called, The rules of obedience, pag. 12.  
*G. A. P.* pag. 41.

*F. Billingham* a Priest in *London*, the relator

Tu. ſel vit. Sa.  
u. 7. 1664.  
B. r. in an. 1550

Baron in annot.  
in Martyrolog.  
Rom. Nouemb. 9.  
Is vit. Edmund  
The. Meſſenger  
in his proteſt.  
pag. 162.

Tert. de preſer.  
verſ. hereticos.

ever a certaine Priest put his finger nigh *Sauerins* his heart; there iſſued out bloud and water; That holy Father *Philip Nerius*, vpon a certaine night as he was walking, and falling into a certaine ditch, was preſently caught by the haire of his head by an Angell, and ſo deliuered; That an Image was crucified at *Beritum*, and did bleed; That the holy Candle at *Arras* burneth perpetually, and yet is no whit waſted; That the *Deuill* held both *Saint Edmunds* his hands, that he could not make the ſigne of the Croſſe; That *M. Chriſtopher Cuſake*, an *Iriſh Leſuite*, had a *Crucifixe* which could ſpeake? A prating Croſſe is a prettier commoditie then a Parret.

Are theſe graceleſſe ſaltleſſe gulleries, either to be beleued or countenanced? Is it poſſible that men of wit, vnderſtanding and ſpirit, ſhould bee intoxicated and carried away with ſuch muddy deuices; the end of which is, *non ethnicos conuertendi, ſed ipſos euertendi*, not to conuert and bring any vnto the knowledge of the truth, but rather to make them wallow in the mire and ſinke of error, in which themſelues haue long ſtucke faſt? And by reading of all which you may finde, that the *Deuill* hath no greater cunning, nor preuaileable art, then to ſupport the *Romiſh Religion* by ſuch palpable, groſſe, filthie and idle inuentions. What is there in them (for the moſt part) more then in the Poeticall fictions of the *Gods*, the *Fables of Homer*,

mer, Herodotus, Ouid, and the rest? All is but the deceits of lying tongues, the presumption and bragging of Inchanters, and the ceremonies of *Augurers, Pythonists* and *Arts-masters* in Incantations: against whom the Poets themselves had many inuectives, and condemned the Priests of that time, as we doe the *Friers* of this Age: as *Euripides*,

*Hæi mihi! versipelles ut homines semper odi, qui  
componentes iniusta, deinde fraudes adornant.*

*Eurip.*

The examples before-recited, shew the collusions the Priests vse, vpon pretence of miraculous power: nor is their diligence lesse in other meanes, which they vse by daily solicitations for their owne aduantage; euery Priest of action, and any abilitie, hauing two Assistants assign'd vnto him: whose office, like the Familiars of the Inquisition, is to straggle abroad, for the bringing in of game. These subseruient procurers are *Laickes*, and though not able to maintaine Argument, yet prie in by-corners, nay, and put forward in open places, to shake and trie any weake wauering Protestants; and if they can get but to entertaine conference, and giue eare to their boasts and insinuations, then they bring them to bee better hammered vpon the Anuill of their great Masters. Sometime they deale with tender game, scarce yet sledge, I meane, yong Youths, whom they inueigle, to transport to the nests of their Seminaries. I haue giuen you some examples before, and

Priests haue  
their Agents,



could afford you more. If at the Schooles of Westminster, Pauls, Winchester, Eaton, Christ-Church, or Sussons Hospitall; there chance bee some young man discontented; for the losse of a place in the Vniuersitie hee hoped for; or in the Vniuersities, some young graduate, halfe distracted or discouraged, vpon the losse of some fellowship, or other promotion hee aspired vnto; Oh then there is matter to worke on; none of these, I warrant you, shall escape without promise of better preferment; there needs not one to informe them, what prouision is made beyond the Seas at Saint Omers, Doway, Lisbon, Louaine, Spaine, Rome, for all such Nouices; what beautifull Colledges, stately Edifices, large Reuenues thereunto annexed; what great libertie, what good companie, what practice of Pietie:

*Fistula dulcè canit, volucrem dum decipit auceps.*

Like the Fowler, they can allure with diuers these pleasing notes, to tempt to their lure, and bring the Foot within the Snare: *Sed terminus istius gaudij mors est*, the end of this proues the most deadly and dangerous. Some of their scouts haue I knowne about the Vniuersitie of Oxford, as Kinsman, Ford, Mason; and diuers others could I point, at this present, here in London, who indeed are no lesse perillous and pernicious then the Priests themselues. If they can finde any, for extraordinarie pregnancy of wit,

lear-

learning, parentage, friends, especially possessions, fit to serue their turnes, and condescend to their expectations, by no meanes must such scape their fingers.

Nor are the Priests to seeke for other shifts to wrest and wring from their poore Disciples, wherewithall to maintaine their owne faction, yea, and in fashion too, glittering in the best Sattins, and ruffling in the principal new stufes, as who now-a-day so braue as they.

A Gentlewoman of the parish of *Saint Giles* in the fields neere *Holborne*, was of late time sicke, and being one that was well inclining and warping toward the Popish pale or bent, sent for a *Priest*, a man very famous about this Towne; to come vnto her, and assist her with his best comfort and counsell; who vnderstanding her desire, was soone with her: and being come, shee acquainted him, how the case stood betweene Almighty God and her distressed soule; and having laid her selfe open vnto him, after the forme of *Romane Confession*, her Ghostly Father the Priest, told her, that shee should not neede to take any farther thought or care of her Soule, but commit all to him, his Absolution would bee auailable, and by prayer himselfe would intercede for her. Yet one thing farther hee must tell her; that shee might bee more certaine of Mercy and Indulgence, if there were some care had for the saying

How a gentlewoman of *Saint Giles* in the fields neere *London*, was cheared by a Priest.

of so many Masses for her after her death at the high Altar. *The woman listned to this, and liked it very well. Yea, but the Priest had not said all; These Masses (he told her) could not bee had without a round summe of money. Shee demanded of the Priest, what the whole charges might bee.* Hee told her. About some thirtie pounds. The poore Gentlewoman answered, Shee had not so much money in her custodie; but Plate she would deliuer him, sufficient to raise such a summe: and accordingly she deliuered it forthwith to his possession; who, hauing met with such a booty, had little desire to visit any more his sicke patient. The woman within a short time after grew so weake in her bodie, that she was past hope of recouery, and then sent againe for her spirituall Doctor to come and administer some of his ghostly Physicke to her. But my Gentleman had taken paines enough before, and by no meanes would be brought the second time vnto her. A good Caueat heere was, for her, and others to take heed of such cogging and insinuating companions. It pleased God, this Gentlewoman recovered; and, making good vse of that abuse shee received by this Priest in her sicknesse, she altered her Religion: and now, to the comfort of diuers worthy and painefull Ministers about the Citie, shee is become a good Church-woman, and spends the most of her time in Gods seruice, going duely vnto Sermons, and following nothing so much as her Deuotions.

In

In Summer 1623. A Gentlewoman named *Read*, lying at that time sicke at *Bednall-greene* neere *London*, and hauing Land of Inheritance, of aboute five hundred pounds *per annum*, was vehemently set vpon by some Iesuits & Priests, inso much, that she was inclinable to referre her estate to their disposall. Whereupon, some of her neere kinne, repaying to a Doctor of Diuinitie, of good note in *London*, informed him how farre the Priests had wrought with her. Whereupon, he by conference and instruction, did set her right againe (*as by Gods blessing, hee hath confirmed diuers others.*) Else it is very probable, that the greatest part of that estate should haue flowne beyond the Seas, as much other our Countrey goods and riches doe, to vnderline the Nunneries.

The Priests insinuating with one *Mistris Read*, & sisting for her estate. *Fisher* one of the Iesuits.

Doctor *White* Deane of *Carlisle*.

In *August* last, one *Musket*, and another Priest, came to *Francis Nettam*, lying very sicke in Master *Dawsons* house in *Fetter-lane*; and vnderstanding of some Lands or Possessions he had, to a round value, inquired of him, how he disposed of these his Reuenues, and to whom he meant to leaue them after his decease. He acquainted them, that he had brothers and sisters, poore, and of his owne Religion (to weet, *Papists*) who did expect them. But these insinuating Priests, more regarding themselves then their Disciples, dealt so farre with him, that he was content to giue his Lands to themselves, or

The Priests visiting Master *Nettam*, to get from him his Land.

whom they should nominate, so to bee at their disposing. Which granted, Master *Musketts* care was such, that a *Will* was drawne, and the Lands thereby conueyed to the Priests, or to some other for their vse. Thereupon returning to the house where this sicke Catholick lay, they requested the woman of the house. (*Mistris Dawson*, her husband not being within) to be a *Witnesse to the said Will*. But shee, vnderstanding the Contents thereof, refused so to doe: neither would shee suffer them to goe to the sicke mans Chamber, vnlesse their intent were better. So soone as her husband came home, she told him what the Priests would haue done. Thereupon, her husband intreated the *Lecturer* of the Parish, and another *Minister*, to perswade the said *Francis Netlam*, not to bee so foolish and vnnaturall, as to giue his Land from his needie brethren, to these cheating, coozening and colloguing Priests. The sicke man followed the counsell of these Ministers, in whom hee found more plaine dealing, then in the other his spirituall Fathers. And notwithstanding hee had beene long misled by the said *Romish* Importors, he desired to bee prayed for (according to the forme of our *English Church*) in Saint *Dunstons* in the West, at their next *Wednesday Lecture*: and further to expresse his conformatie to our Church, hee receiued the blessed *Sacraments* with vs before his death.

Hence then obserue, how industrious our Priests

Priests are, not onely to get Profelyte men and women, but also Profelyte Lands and possessions: notwithstanding all their pretended piety, *bonni odor tuus*, they will omit no opportunity to get what gaine they can. I know this to bee true; that in those parts where I have liued, and where are most Papists of any part of this Kingdome; there is not a Popish Gentleman in all the Countrey, but there is a Priest to his Steward, and Disposer of Household and Reuenues; neither doth the Owner let, let, or sell any Land, without the approbation and consent of these pretended spirituall guides. And that indeed is it which causeth Papists the more to abound, for that a Land-lord led by such Directors, will not suffer any one quietly to live vpon his Land, but such as the three-quarter Lord Priest taketh to bee his holy children, and will be readie to doe him service. A fine Engine to wheele about, and scrue whole Families and Townes, by the pulley which twinneth the long Rope of Spiritualls reaching out *ad temporalia*.

Another of their Engines is, If an Offender come to one of these Priests to Confession; as they emioyne him, for one part of his penance, to say so many *Pater nosters*; so many *Credits*, so many *Aue maries*, by scores every day: so likewise they impose on his head a pecuniary Mulct, hee must pay into the hands of some other Priest, fortie, thirtie, 20. ten, eight, or five pounds,

pounds (according to the abilitie of the partie) to bee distributed by the said Priest, a iudicious man, in *piousus*. Which money once fingered, is very iudiciously shared betwixt these two shriuing Priests, who (*Iudas*-like) will haue no waste, & *tenentes marsupium, tenentur à marsupio*.

Againe, that their Lampes may want no Oyle, their pockets no weight, how doe they gripe, exact and extort from his poore Disciples! If a Shoemaker, or a Taylor, that hath nought but what he eames at their fingers ends, chance to come vnder their fingers, his money is ill got, vnlesse hee offer to his holy Father a third or fourth part of his gaine. If a Countrey Farmer bee so rich in Tenement or Land, that he haue but two Oxen to yoke, and three Kine to milke, before the yeeres end one of the beasts must bee sold, to buy the honest Priest a new Suite, perhaps of swaggering Sattin. Nay, I haue knowne a Taxation such, that out of a mans meanes worth tenne pounds *per annum*, the Priest must perforce haue forty shillings a yeere at least. And in a great Shire, where I haue conuersed, there is not a man of that Religion, of fortie pounds a yeere Reuennue and vward, but hee must, at his owne charge, keepe a Priest in his house: perhaps some poore Neighbours that are benefited hereby, contribute some small matter toward it.

Thus, while they pretend, that they are forced



ced to creepe into priuate houses for feare of persecution, they carry more dominion ouer the Family, then any Parish-priest doth in those Countries where Popish Religion publicly preuayleth.

I should haue commended Master *Muskets* wit, if hee could at so easie a rate haue purchased Master *Neslams* Inheritance. Sure, it was a better plot, and his time better spent, then in writing and forging his Booke, called *The Bishop of London his Legacie*. A Pamphler, that I much wondred who could haue so little wit, and lesse grace, to be Author thereof, till that an incendiary Brother of his (who tooke dislike at it) confessed vnto me; and F. *Musket* himselfe, in some sort, acknowledged his paines taking therein. *O perfrictam frontem!* What impudence was heere ioyned with ignorance! How lewdly did hee and his *Precursor Kellison* bely Him, who is now as glorious a Starre in the Heauens above, as Hee was a shining Lampe in the Firmament of the Church heere on Earth! *Εὐγυρὲς καὶ Σάδων καὶ Χηδων*, (as *Sophocles* commended *Philoctetes*) He fought a good fight, both in defence of the faith, and in expugnation of Heresies, Schismes and Seditions brought in by these our Aduersaries. And as *Augustine* spake of *Cyprian*, *Multi erat meriti, multi pectoris, multi oris, multa virtutis*: Hee was worthy, wise, wel-spoken, religious, constant, and of all faithfull Protestants in England, I thinke,

M

most

The Author of  
The Bishop of  
Londons Legacie.

F. Med.

*Non cometa fuit,  
sed Stella.*

*Sophocl.*

*Aug.*

most vnſlicly choſen for an Obiect whereon to clap ſo deformed and vgly a Viſor, as this pretended wauiſng to Popery. His moſt pious and conſtant departure hath beene faithfully and particularly declared by his worthy (truly patri- zing) Sonne at *Pauls Croſſe*. Againſt the ſynceritie of which relation, I doe not heare that any of thoſe ſnarling whibbling Curres can barke. If they dare open their snapping mouthes, let them doe it whileſt men liue that may refute them, and not tarry till one hundred yeeres after, when they may fitten what they pleaſe vpon Times of yore, as they doe without controll vpon ſome olde blinde out-worne pretended Saints of their owne ſhaping.

Now whereas they ſeek to get Proſelytes by theſe monſtrous forgeries and trumperies, for my owne part, I confeſſe, that vpon the firſt view and reading of it, I was ſomewhat mooued with wonder, and withall with poſſibilitie of credence; which made mee the more diligently to enquire of it; eſpecially reading there, that the Biſhop was reconciled to the Church of *Rome*, by a certaine Prieſt there not named. I curiouſly ſearched among the Prieſts, to learne who that might bee. They named to mee *F. Preſton*: but *him* I find to haue conſtantly diſa- uowed it, on Examination: and otherwiſe I found good cauſe to thinke, that hee ſpake his conſcience in that deniall. Then was I poſted off to *F. Palmer* a Ieſuite, and that hee was the  
very

very man : but asking him very seriously and priuately about it, hee told mee, hee neuer saw the Bishop of L O N D O N. And verily, if this Iesuite did meane to equiuocate with mee, hee had no reason to speake doublely on that part, but rather to auouch, that himselfe did that deed, or knew who did it, that hee might the better hold mee in beliefe of that Narration. In fine, I found this Tale to be nothing but a Comickall fiction : and on better weighing this ridiculous shamelesse Pamphlet, so belying Integrity, so out-facing the open Sunne with Audacitie, and so farre degenerating from all shew of Veritie; I concluded, that the frame could not bee sound, which was built vpon such a rotten foundation; nor that Religion syncere, which hath slanderous leadings for her daily food. As *Tertullian* saith in the behalfe of the Christians first persecuted by *Nero*, that he that knew *Nero* well might easily vnderstand, *non nisi grande aliquod bonum à Nerone damnatum* : it was like to bee a good thing, which *Nero* opposed. So when I view the shamelesse slanders which such Iugglers lay vpon that Reuerend Bishop, I must needs say, that I reuerenced his memory the more, and might well thinke him the more constant in his Religion, by their sayning him to be wauering.

Yet, thus I must needs testifie of one the most sufficient and ingenuous of their Priests, that, notwithstanding it might make somewhat a-

M 2

gainst

*Tertul. in Apo-  
loget. cont. Gen-  
tes.*

M. Anderton.

gainst their common cause, he plainly told mee, *he was soorie that ever any such Booke should bee suffered to come forth, for it would doe them more hurt, then any Booke they ever wrote*: meaning, as I take it, that the forgerie in it was too palpable. But I finde, that the Booke is subscribed by publike authoritie and particular commendation to it, nor will they inflict any censure vpon the lewd Father of this monstrous lye. And hence it is, that of late they haue altered *The Title*, and changed the Frontispice into a more darke phrase, making it a *Prosopopeia*, or Stage-playingpatch of Rhetoricke.

Doth Master *Musket*, who hath foure or five hundred (as I haue heard him boast) that come to his Chamber to a Sermon, feed them with no better fare then such windy, light, empty, nay noysome exhalations? I can then call it but, *The dreamed bread of the sluggard. They may eate, but not be satisfied.* Perhaps he may parallel this and greater fictions out of the *Golden Legend*, when he preacheth vpon any By-Saints day.

But I heare (mee thinkes) the noise of our hooting *Noctua's*, the Priests and Iesuites, blind guides, and louers of darknesse more then the light, who are so farre from beleeuing that any Cararaft or Filme is on their eyes, that they are rather perswaded, themselves are the most quick-sighted. They know and see a farre off, that although, *non adhuc miserendi tempus, non adhuc exultandi dies, the time to haue mercy, their*

ap-

The wisewords  
of him that  
wrote the word  
of Comfort,

pointed day be not yet come, yet they shall haue a time and a day when *Vae vobis*, woe be to their Aduersaries. Their best dayes of late (perhaps) seeme to them but a leaden, or at best, a siluer Age: but a Priest now in *London* told me sometime this Lent (and it hath beene the merrie tune of many more,) that *they should ere long haue golden dayes*. Many of the Iesuites haue of late cried, *Woe to England*. Their meaning is lockt vp in a misery, and how they will explicate themselues, I know not. *Nocte dieq; suum gestant in pectore testem*; though they scape *restem*.

Let me then premonish the ignorant, and feebler sort especially, who are like weake and silly flies, that they take heede how they bee caught in such Cobwebs, wherein the chiefe thred they spinne, is, that none out of their Church can bee saued. And further, let them beware, lest they deprauē their ingenuous disposition, in tampering with tooles that may cut their fingers, and so venture into that Web of Hereticall fraud, which they want strength of wit to breake thorow. I know, that whom nature or education hath made simple, Heresie will make proud.

For who more insolent then the ignorant? Which *Erasmus* noted long agoe, and may well bee applied vnto many of our *English* Papists, who when they might bee informed *De vita Christi, & de via Christiani*, they are resoluēd afore-hand not to be satisfied.

*Erasm. in  
Spong. aduers.  
Hutten.*

Esa. 5. 13.

1. Pet. 5.  
Linwood.  
The Priests  
and Iesuites in  
their bookes  
pretend that  
they are ser-  
uants to those  
ouer whom in-  
deed they  
lord it.

Oh the blindnesse of vnderstanding of those that are called Lay-Catholikes ! Iust here were the complaint of the Prophet, *My people bee in captiuitie because they bee without knowledge*. Surely, when I beginne to weigh and meditate on the abuses that our Kingdome in generall, and these distorted members thereof in particular, sustaine by those Hornets and Drones who flie vp and downe, stinging and wounding with the wily insinuation of error, sucking and gathering hony in our gardens, yea, resting vp-on diuers faire flowers ; my heart beginnes to bleed, my bowels to yearne, and my soule is plunged in much heauinesse. For woe is mee ! Are wee not all Sonnes to one *Father* ? all Subiects to one *King*, *cuius sub umbra suauiter quiescimus*, we rest vnder his shade, and his boughs haue beene long distended for our securitie ? How grieuous (alas !) is it now to him to heare, that any his children and seruants should bee a prey to the Harpies of *Rome* ; that vipers should eat out their substance, and dispoile them of the means of the true knowledge of Christ ! All these things, vnlesse they keepe you still muffled, you may easily discern. Are they not *Lords*, not on-ly ouer your faith, but also *your inheritance*, although, according to the rule of their Canonist, *Pralatio Ecclesiastica ministerium habet, non dominium* : Their office bindes them (nay the Iesuites vow tyes them) to *Service*, rather then *Dominion*. How is it possible (me thinks) that they

they should bring you to that seruitude as I finde they doe, so subjugate your vnderstanding, and imprison your wils, that if they command any thing, *quamuſ ad interitum anima & corporis*, you are readie to obey them? and doe they not accordingly make vassals and slaues of you?

Yesterday being *Good-friday*, this present yeere 1624. they made some of you in the morning, before day, goe in *Procession* to *Tiburne*, in penitentiall manner; the forme of which (if duely obserued) is for a man to walke naked from the girdle upward, and scourge himselfe with a whip. But for the most part, your *Processions* in time and place of persecution as you call it, is nothing else but a *Pilgrimage*, going bare-foot or without shooes vnto the sacred Shrine of *Martyr-hallowed Tiburne*. And as for *Whipping-cheere* it is not yet growne into that publike ostentation among vs, as to bee acted in the streets and high-wayes, that must be looked for when they get the Magistrates sword into their hands, yet within walls, they can act it vpon a Stage visible enough. For on *Good-Friday* was twelue-month at a place of your solemne meeting in *London*, you made one whip himselfe so long, till he swounded, and was thought to bee past hope of recouerie, so that hot water was instantly fetched to reuiue him. This my selfe did then see, together with two or three hundred more spectators present at that mee-

Good-friday  
cheere.  
A Procession  
from Holburne,  
to Tiburne.



F. Eucl.

meeting. At *Bruxels* (as a Priest told mee, saying he saw it, and boasting of the meritorious worke) a woman, about a yeere since, so cruelly scourged her selfe, that shee died of it. Is this Mortification, to murder our selues, lest sinne murder vs, to abolish our life in the flesh, lest we should *live after the flesh*? I am no enemie vnto austeritie of life, and taming or chastening our *bodily sinfull members*, to bring them in subiection to the spirit, to abate the *lusts of the eye, and pride of life*, to depose the *Tyrant sinne from his dominion*: whatsoeuer tendeth this way, for the better whetting of our members *to become weapons of righteousness*, I wish were more, rather then lesse vsed in our reformed Churches; so it be without the opinion of merit, without publike ostentation, without excesse and vnnatural hating and disabling our corporall faculties. Such kinde of enormous flagellant *Tragedies*, proue sometime as absurd remedies against sinne, as a Philosopher did bring against sicknesse; who visiting his diseased friend, that complained of the irksomnesse of his disease, and desired his aduice for curing the same, or easing his paine, departed from him, and shortly came againe, and told him, hee had brought a medicine to cure all his diseases, and rid him of paine. The Patient hearing that welcome word, promised he would take the medicine. To whom presently this Kil-cow Physician shewed vnder the lap of his coate a short sword, which would  
make

make short worke. And yet let me tell you, that in Popish countries, for the most part, these tragicall Flagellants are litle better then Mountebanks and personated dissemblers, that haue hardned their skin and flesh to beare such incisions without paine, and are no more affected with it then old women that are hired to howle and crie at a Funerall. I haue heard of such a whipping knave in *Flanders*, that in the day time seemed thus to tame his flesh in publike, and the same night tamed it otherwise in a Brothell. To say no more of this outrageous deuotion as it is *Baalaiticall*; we cannot, vnlesse wee winke, but see it is also *Pharisaicall*. If bitter chastisement in this case be requisit, why should it not be performed as priuately, as our Sauour inioyneth *secret prayer in the Closet, the doore shut, &c*? Must this bee done before hundreds of Spectators? Yes verily, else the price of the satisfaction, the glorie of the merit, the ouerweight of supererogation, would be made lighter by many an ounce. And indeed, as in this, so in all the rest of the whole pageant of Poperie; euery thing must be theatricall *ad pompam*, else the gazing Vulgar would not bee so frequently and easily caught.

Lastly, if such inioyned penances must bee performed in an ambling fashion, with roauing abroad, would no other place serue to gad vnto, but *Tiburne*? Is no other place in *England* left sacred and vnpolluted? Oh, but there is more

N

vertue

Like Baals  
Priests, who  
did lance their  
sides, &c.

Matth. 6.

F. Eucl.

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Like Baals  
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Matth. 6.

vertue in the goale they runne vnto, then in the race they vndertake. It was ancient, to visit *memorias Martyrum*,; and so, the sending of Disciples to visit *Tiburn*, maketh a deep impression in their mindes, of the Saintship of some that haue there paid their debt to our Lawes. We know, *Martyr* and *Persecutor* are *Correlatives*: and so, in this action of pretended humiliation, there is intended an increase of the Romanists hatred against the Church and State of *England*, as persecuting, and guiltie of the blood of those whom they adore. Thus euery step in such pilgrimage, makes those Penitents to walke further from vs: nay, in euery stripe voluntarily received in such a processionall iourney, the Confessor that inioyneth this performance, thinkes he scourgeth the Protestants.

Deare Countrimen, let mee, in the Spirit of meeknesse, and out of the tendernesse of my heart and affection enlarged toward you, a little intreat you to consider, how you are hoodwinked and disguised. Doe yet, at last, lay your hands on your harts, and lothe these despicable Impostors, returning vnto the Truth, and assuring your selues, that neuer any true Religion did assist and credit it selfe by such juggling shifts, tricks, & deuices, as the Iesuiticall brood are obserued daily to practise, and many of which (I am sure) they shame to heare of from vs.

For example: Blush they not at this, that, one

*Thomas*

*The Foot out of the Snare.*

91

The Perjurie  
of Tho. Cornford  
Iesuite.

Thomas Cornford a brother of theirs, examined before my Lords Grace of Canterburie, June 25. 1612. did first giue vnto himselfe, the name of John Vnderwood, and so subscribed it; affirming that he was a married man, and that he had married the daughter of one Robinson in Irkinburge, where his wife at the time of his Examination remayned? He added also, he had beene married vnto her twelue yeers, and that he had by her six children. He said he was by condition a Farmer, and that he came to Towne, to mooue the Lord Vaux, that himselfe might be Tenant to his Lordship, for a certaine House and Land lying in Irkinburge, where his wife, Robinsons daughter remayned. But this fellow, after, vpon some remorse of conscience, or fearing lest his condition and estate might by some other means be discovered, doth of himselfe offer to manifest vnto his Grace, his condition & profession; vnto which, as it were on a second examination, hee is admitted; and then acknowledged, That for the space of sixe yeers, he was brought vp in the Colledge of Rome; and that there he took the orders of Priesthood, according to the manner of that Church; and that from thence, some twelue yeeres since, hee was sent by mission into England, where by F. Garnet hee was admitted into the Societie of Iesus: he acknowledgeth also, that his name was Thio. Cornford, and so subscribed the same the second time, after that before hee had subscribed by the name of John Vnderwood.

M 2

Will

Excellent e-  
quiuocation.

Will you vnderstand how this ingenuous Iesuit did conciliate such contrarie sayings of his? Thus he performed his part: Whereas he affirmed himselfe to bee a *married man*, his meaning was, that his wife was his *Breniarie*, and that he had bene married vnto it twelue yeeres: as for *his children had by Robinsons daughter*, those were his ghostly and spirituall children. The reason why hee called himselfe a *Farmer*, was, because hee was so to God, according to that Text, *Redde rationem villicationis tuae: Gibe an account of thy Farmership.* The reason why hee said, *he came to take a Farme of the Lord Vaux*, was, because he was readie to doe him any seruice for the spirituall tilling of his soule.

Reade D. Sheldons booke of the *Miracles of Antichrist*, pag. 28. where you may reade of another holy brother of the *Ignatian Societie*, who did in the same sort wilfully perjure himselfe.

Thus much for my present occasion, by way of declaration, what wholesome vse (by Gods grace) I haue made of the noxious and balefull weedes that grow in the Papall garden; whereof, through my owne vanitie and leuitie, hauing taken some taste for the space of about a yeere, it hath pleased God to turne those poysons into an Antidote, happy for my selfe, and (as I hope) not vnfruitfull for others.

And first, I am not ignorant, that some particulars related by me, are like to procure me the ha-



hatred, and perhaps, some malicious machinations of those that thought to hold mee in perpetuall captiuitie. But I protest to God, that as I haue in sincerity of heart, without malicious inuenting, or adding any thing, giuen account of those passages that came to my knowledge: so I doe not hate the person of any of those, who haue pretended to haue bene my Instructors while I remained with them; but with to them, as vnto my owne soule, a sight of those corruptions & errors, wherein they are so deeply dyed, and whereof they did cast some tincture vpon mee; and also an acknowledgement of Gods Truth resplendent in the Scriptures, a forsaking & abominating of that pernicious trade, of being Factors and Brokers for the Papacie: The superstitious and tyrannies whereof, I maruell, if they see not; and I much more mouerne, if, seeing and inwardly acknowledging, yet they should entertaine and practise, for the keeping the pore Lay people in awe, which I take to be one of the chiefest *Arcana Imperij*, secrets of State, for the maintenance of their religion.

Secondly, I hold my selfe bound in conscience, vpon the sight of mine owne error, & consideration of the scandal which I haue iustly giuen, to make publick protestation of my recovery, with vnfeined and humble submission vnto our reuerend Mother the *Church of England* (the most orthodoxe and pure Church now extant in the world, and most suitable vnto the A-

postolike and Primitiue times, both for faith and discipline.) Before her feet I prostrate my selfe with deepe sorrow of heart, that I haue through rashnesse of heart, discontent, or any other mis-guiding passion, plaied the run-away out of her family and obedience. Wherein my fault is farre the greater, forasmuch as I, by that calling which shee hath vouchsafed mee (although vnworthy) in her family, ought to haue bin a guide vnto others, *to keepe their feet in the waies of Truth & Peace.* I implore her motherly indulgence, to open her lap to me, her wandring returning childe, and to vouchsafe me such pardon and absolution, as the power of the *Keyes* which she hath receiued from our Sauour, doth afford and extend vnto penitent Delinquents. Nor did I thinke it sufficient, to doe this by a simple profession of the cure of my vnderstanding; but I also held it necessary for me to adde a manifestation of such particular meanes as I best knew to be vsed by our aduersaries, as stratagems to besiege vs, and snares to intrap vs. Whereupon it may perhaps please some to whom that care belongeth, to make vse euen of these slender informations, for the preuenting of future mischiefes in that kinde, now growne very farre against the Church of *England.*

Thirdly, it behooued me not to be forgetfull of the bond of nature, and of that duty which I owe to my aged Father, a Minister in the Diocesse of *Exon.* whose righteous soule hath beene vexced

vexed with my infamous deviation; whose fatherly care and paines toward mee, euen then when I most forgot him, and my selfe, hath not beene wanting in his writing to me diuers Letters of Argument & exhortation; which, together with other meanes, concurring with Gods mercy, haue been the loud Calls that haue pierced my eares, and made me look back, & withdraw my foot *out of the horrible myre and slay* wherein I stuck. Euen of him, whom aboue others I haue deeply offended, I humbly craue fatherly pardon and blessing, not onely secretly in my heart, but more publikely and authentically thus vnder my hand. What a great debt lieth vpon mee, not onely in regard of my first being; my education especially in learning, and fitting mee for the Ministerie, by his care and cost, but also for the reparation of that discontent which hee hath iustly taken at my obliquitie! All that I can promise and vow, with the assistance of Gods grace, is, that I hope to pay double in future comforts, for that which I haue runne arrerage by procuring fatherly sorowes. *Faxit Deus.* Lastly, to touch againe on that string which before I haue struck, but neuer can sound to oft: This streaming of my pen from the fountaine of my heart, runnes that course, whither all things else ought to tend, euen into the Ocean of Gods glorie exalted by his *Mercy*, in reaching out his helping hand to such miserable creatures as my selfe, intangled

in

in danger, and readie to tumble in perdition. To his glorious name I offer vp my selfe, my soule and body, as a liuely *reasonable sacrifice*, vowing to bestow all my faculties and future indevours, to the publishing of his *Truth*, and to the setting forward, by word, and by example, that orthodox faith, and Church, which I haue wickedly contemned. And in speciall, I make oblation of my particular thanksgiuing, as a repeated *Morning & Evening Sacrifice*, for the double deliuerance vouchsafed me; the one *Corporall*, and concerning this life; which in mee, beyond expectation and naturall reason, was prolonged, when I was saued; *tanquam torrens erutus è flamma*, I meane, in that generall and wofull downfall at the *Black-fryers*, wherein many lesse sinners then my selfe breathed their last. The other deliuerance is spirituall, being in some sort a childe of that mother, as proceeding from the due cogitation of the other; I meane, the loosing of my bands, the vnfettering of my heart and soule from the *Babylonian* captiuitie, the dispelling of that cloud of Romish errors, which obscured, though not wholly extinguished the light of Gods Truth in me. There were (I know) that said vnto me, *An euill disease cleaueth fast vnto him; and now that he lyeth; he shal rise no more. But thou (O Lord) hast put a new song into my mouth: Those that sit yet in darknesse, shal see it, and feare: For, The Snare is broken, and I am deliuered. Lord, establish mee in thy Truth: thy Word is Truth.*

Psal. 41. 8.

A



## A CATALOGVE OR

*Note of such English bookes (to the  
knowledge of which I could come)*

as haue been printed, reprinted,  
or disperſed by the Priests and  
their Agents in this King-  
dome, within theſe two  
yeers laſt paſt, or there-  
abouts.

**I**nprimis, the *Doway Bibles*, that is, the old  
Teſtament only in two volumes, with Notes,  
reuiſed by Doctor *VVorthington*, and reprinted  
heer in *London*: ſould for forty ſhillings, which  
at an ordinary price might be afforded for tenne.

*The New Teſtament*, tranſlated by the *Rhemists*,  
and reprinted in *quarto*: ſold for ſixteene or  
twenty ſhillings, which might bee afforded for  
a Noble, or leſſe.

*The ſame Teſtament* in *English*, lately printed in  
*decimoſexto*: ſold for twelue ſhillings, which  
might bee well afforded for foure.

*The Anker of Chriſtian Doctrine*, in foure parts,  
written by D. *VVorthington*: the three laſt parts  
printed in *London*, and ſould by him at his Lod-

O

ging

*A Catalogue of Popish Books.*

ging in *Turnbull street*, for foureteen shillings, which might be afforded for five shillings.

*The Protestants Apologie*, written by *Brerely*, reprinted and sold for seuentene shillings, and might bee afforded for six shillings, or lesse.

*Saint Augustines Confessions*, translated by *Tob. Mathew*, and sold for sixtene shillings, beeing but a little booke in *octauo*, and might bee afforded for two shillings six-pence.

Two other bookes in *octauo*, lately written by *Tob. Mathew*, and sold very deare.

*The Author and Substance of Protestant Religion*, written by *Smith* a Priest now in *London*, and sold for six-shillings, and might bee afforded for twelue-pence.

*Luther his life and doctrine*, a railing booke, written by *Louella* Priest, who is at this present in *London*, sold for eight shillings, worth two shillings.

*An Antidote against the pestiferous writings of English Sectaries*, in two parts, written by *D. Norrice* a Priest, now resident in *London*, sold for eight shillings, might be afforded for foure shillings.

*The Guide of Faith*, written by the said Author, and sold at an vnreasonable rate.

*The Pseudo-Scripturist*, by the same Author, a booke of some twelue sheetes of paper, and sold for five shillings.

*The Christian Vow*, by the same Author, a book of ten sheetes of paper, and sold for two shillings six-pence.

The

*A Catalogue of Popish Books.*

The lowd lying Pamphlet, tearmed, *The Bishop of Londons Legacie*, written by *Musket* a Iesuite, and reprinted with a preface of a new disguise: the booke containing about sixteene sheetes: they squeezed from some Romish buyers, six or seuen shillings apiece. A deare price for a dirty lye. Yet I wish, they that haue any beliefe in it, might pay dearer for it.

*The Summary of Controuersies*, written by *D. Smith*, sold as deare as the rest.

*The new Religion, no Religion*, written by one *Floud*, a Priest now in London, sold at a high rate, and so are all the rest following.

*The sum of Christian Doctrine*, written in Latine by *Petrus Canisius*, and translated into English by *I. Heigham* a Priest in London.

*The true Christian Catholick*, by the same Author.

*The life of Saint Katharine of Sienna*, by the same Author.

*The Protestants Consultation*, a dangerous book, lately written by an vnknowne Author.

*Iesus, Maria, Ioseph*, lately come out of the Press, rinted in London, by *Simons a Carmelite* now in London.

Two other Bookes, written by the same Author; called, *The way to finde ease, rest, and repose vnto the soule.*

*Bellarmines steps* in English.

*His art of dying well*, in octauo.

*The exercise of a Christian life*, by *S.B.*

*The vocation of Bishops*, by *D. Champney* now in London.



### *A Catalogue of Popish Books.*

*The Image of both Churches*, by M. Paterson now in London, a bitter and seditious book.

*The exposition of the Masse.*

*A treatise of the Reall Presence*, by Goddard a Priest now in London.

*The lone of the soule*, printed in London.

*The followers of Christ*, by F. B.

*Demands to Hereticks*, in two parts, by D. Bristow, reprinted.

*Saint Bedes History of England*, translated into English.

*M. Wadesworthes contrition.*

*Cardinall Peron his oration.*

*Nerves from the low Countreyes.*

*History of Sichern.*

*Auricular Confession.*

*Missale Paruum pro sacerdotibus.*

*The office of our Lady*, Or the *Primer*, two or three sorts of them lately printed with rubricks.

*The iudge*, by G. M.

*The right way to God*, by Parsell an Irish Monke now in London.

*Sixe books full of marvellous pietie and deuotion*, by G. P.

*The appendix*, by Doctor Norrice.

*A defence of the appendix*, written by M. Sweet a Iesuite lying in Holborne.

*An answer to the Fisher caught in his owne Net*, by the same Author. These three last bookes containing but some sixe sheetes of paper, either of them are sold by the Authors and their Factors for

*A Catalogue of Popish Books.*

for two shillings or halfe a crowne a piece.

*Soliloquies*, by R. T.

*The Rosary of our Lady.*

*Meditations upon the Rosary.*

*An exposition of the Rosary.*

*The Mysteries of the Rosary.*

*An introduction to a deuout life*, by I. York, a Iesuite, now in London.

*Miracles not yet ceased*, by P. L. P. a faultlesse book.

*The key of Paradise.*

*A heauenly treasury of comfortable meditations*, by Antho. Bat, a Frier, now in London.

*The word of comfort*, written vpon occasion of the fall of the house at the Black Friers.

*The vncaising of heresie*, by O. A.

*The treasury of chastity.*

*The widows Glasse.*

*The Ecclesiasticall Protestants History*, by D. Smith.

*The Grounds of the old and new Religion.*

*The hidden Manna.*

*The wandering Saints.*

*The little Memoriall.*

*An ouerthrowe of the Protestants pulpit-Babels.*

*The vniity of Gods Church*, by one Master Steuens, a Iesuite, now in London.

*Pointers Meditations.*

*The proof of Purgatory.*

*A comfort against tribulation.*

## A Catalogue of Popish Books.

*Ledsme his Catechisme*, lately printed heere in England.

*The Reconciement of the Dalmatian Bishop.*

*The Popes power.*

*The life of Saint Bede.*

*A Treatise of Free-will*, by D. Kellison, Rector of the Colledge at Doway, and now in London.

*The Sacrament of the Catholick Church*, by F. S. P.

*Danyes his Catechisme.*

*The Visibilty of the Church.*

*The Catholick guide.*

*A Treatise against the Marriage of priests*, by Wilson a Iesuite.

*A Gage of the New Gospel.*

*A second Gage.*

*The Honour of God*, by Anthony Clerke. An idle frothy booke, by a brayn-sicke man, a concealed Priest.

*The Prelate and the Prince*, a seditious booke.

*The Rules of Obedience*, by G. A. P.

*Saint Peters Keyes*, by Edmund Gill, Iesuite.

*Saint Augustines religion*, written by Brerely, and reprinted.

*The Reformed Protestant*, by Brerely. There was a Printing-house suppress'd about some three yeeres since in Lancashire, where all Brerely his works, with many other Popish pamphlets were printed.

*The Virginall vow*, by F. S.

The

*A Catalogue of Popish Books.*

*The mirror of women.*

*Meditations on the Passion.*

*A dialogue betwixt our Saviour and the  
Saints.*

*Observations concerning the present affaires of  
Holland, and the united Prouinces, by You knowe  
the hand.*

*The Ingratitude of Elizabeth of England unto Phi-  
lip of Spain.*

*The spirit of erreur, by D. Smith.*

*Meditations on our Saviours words on the  
Crosse.*

*Euery Saints praier.*

*The Catholicks crown.*

*The three conuerfions, reprinted; written by F.  
Parsons.*

*Granadoes memoriall.*

*Granadoes Compendium.*

*Granadoes Meditations, translated.*

*The life and death of Cardinall Bellarmine.*

*Bellarmino his death and buriall.*

*The shedding of teares.*

*Parsons Resolutions, reprinted, Anno 1623.*

*Sions songs, or the melody of the  
Blessed.*

*An Epistle of Iesus to the Conle.*

*An epistle of comfort to the persecuted Catho-  
liques.*

*The following of Christ.*

*The life of Christ.*

*Puentra's Abbridgements.*

*The*

*A Catalogue of Popish Books.*

The *Saints lives*, translated of late by *Kinsman*.  
*Saint Peters complaint*, and *Mary Magdalens*  
*teares*.

The *Office of Saint Benedict*.

*Saint Ignatius life*.

*Saint Teresa her life*.

*Saint Clares life*.

*Saint Katharine of Bolognas life*.

*Saint Mary Magdalens pilgrimage*.

The *Spirituall conflict*.

*Dowleys Catechisme*.

The *Paradise of the soule*.

The *Paradise of delight*.

*Molina of mentall prayer*.

*Of the excellency of the Masse*.

*Of perfection*, by *Pinel*.

*Of Communion*, by the same Author.

*Villacaftines exercises*.

*Of Christian works*, by *F. Borgia*.

*Contempt of the world*.

The *four Capuchins*.

*Treatise of indulgences*.

The *daily practice*.

The *Enemies of God*, by *M. Barlow* a Priest, now  
in London.

The *holy triumph*.

The *prosperity of the visible Church*.

The *Manuall of prayers*, reprinted.

A *Watch-word*, by *F. Baker*.

The *Apologist*, by *Richard Conway*.

A *Treatise of the Inuocation and Adoration of Saints*,  
by *Thomas Lee*. The

*A Catalogue of Popish Priests names.*

*The Principles of Catholick Religion, by Richard Stannihurst.*

*Of the conversion of Nations, of the Miracles, of the Martyrdomes, and of the vnion of the members of the Catholick Church, by George Allanson-Iesuite.*

*A Treatise of true zeale.*

*F. Drury his Reliques, somewhat found in his study after his death.*

*Flagellum Dei, or A Sword for Contradictors: a ridiculous pamphlet written by P.D.M.*

*Coffin, against an Epistle of D. Hall, concerning the marriage of Ecclesiasticall persons; mistaken in the former edition, for the Answer to D. Halls book, intituled, The honor of the married Clergy.*

*Walsingham his search, in quarto:*

*Walpole, against Doctor Downham, of Antichrist.*

*Fox his Calender, reprinted Anno 1623.*

*Fitz-Herbert, of Policy and Religion, reprinted.*

*Treatise of Baish, by F. Percy.*

*Saint Bedes history of England, translated into English.*

### *A Catalogue of Popish Books.*

A certaine notorious Iesuite lodging in a Sanctuary not farre from the *Sauoy*, is himselte a great Merchant for the commodity of these Popish Pamphlets : and, as I haue heard some of his brethren say, he hath thriuen well thereby, especially whiles hee fished in vntroubled waters. My selfe haue scene greater store of books inquires at his chamber, then I euer beheld in any Stationers Ware-house about *Pauls*; he hauing two or three large roomes filled out with heapes in this kinde to the very top.

The





THE  
NAMES OF THE  
Romish Priests and Iesuites now  
resident about the City of London,  
March 26. 1624.

**O**L D Father *Bishop*, the nominall  
Bishop of *Chalcedon*.  
F. *Overton*, his principall Chap-  
laine.

D. *Kellison*, Rector of the English Colledge  
at *Doray*.

D. *Worthington*, the Translator or Corrector  
of the *Dorway Bibles*, and Author of the *Anker of  
Christian doctrine*.

D. *Collington*, the titular Arch-deacon of  
London, lodging in *Saint Iones*.

D. *Wright*, a graue antient man, Treasurer  
for the Priests, & very rich, thought to be worth  
thousands of pounds: hee lodgeth in the *White-  
Friars*.

*A Catalogue of Popish Priests names.*

D. *Norice*, one that hath written diuers bookes of late; mentioned in the former Catalogue.

D. *Smith senior*, sometimes of the Colledge of *Rome*, and Author of diuers pestilent bookes.

D. *Smith junior*, Author of diuers other books no lesse dangerous.

D. *Champney*, Author of the book called, *The Vocation of Bishops*.

D. *Brislow*, sometimes of the colledge at *Doway*.

F. *Blackfen* a Iesuite, an antient man, lodging in *Drury-Lane*.

F. *Sweet*, a Iesuite well knowne, lodging at the vpper end of *Holborn*.

F. *Musket* a secular Priest, lodging ouer against *S. Andrewes Church* in *Holborne*, a frequent preacher, and one that hath much concourse of people to his chamber. (Sawoy.)

F. *Fisher* a notorious Iesuite, lodging neer the

F. *Haruy*, a very dangerous Iesuite.

F. *Austin*, a Iesuite, an aged man.

F. *Boulton*, a Iesuite:

F. *Macham*, a Iesuite, lodging neere the *Cus-tome-house*.

F. *Barlow*, a Iesuite, lodging about the *Cus-tome-house*.

F. *Townsend*, alias *Ruckwood*, brother to that *Ruckwood*, who was executed at the Gunpowder Treason, a Iesuite, a little black fellow, very compt and gallant, lodging about the midst of *Drury-Lane*, acquainted with collapsed Ladies.

F. *Browne*,

*A Catalogue of Popish Priests names.*

F. Browne, a Iesuite, lodging in *S. Martins-Lane.*

both Iesuies, lodging about

*Fleetstreet*, very rich in appa-

F. Palmer } rell: the one, a flanting fellow,

F. Palmer } useth to weare a scarlet cloake  
over a crimsin Sattin suit.

F. Rivers. }  
F. Rivers. } both Iesuies.

F. Lathom a Iesuite, he was sometime a bird in  
the stone Cage at *Lancaster.*

F. Goddard a Iesuit, lodging about *White-fryers.*

F. Pateson a Iesuite, lodging in *Fetter-Lane.*

F. Hammersbed, lodging in *White-Fryers.*

F. Armesstrong a Iesuite, one that insinuateth  
dangerously, and hath seduced many.

F. Floud a Iesuite, lying about *Fleet-Lane.*

F. Floud a secular Priest, lodging in the *Strand.*

F. Kerkham a Iesuite.

F. Anderton a Iesuite.

F. Moore a Iesuite. (the Popish-Physician.

F. Moore a secular Priest, kinsman to D. Moore.

F. Skinner a Iesuite.

F. Simons a Carmelite, Author of diuers late  
foolish Pamphlets: his lodging is in the lower  
end of *Holborn.*

F. Low a Iesuite:

F. Simons next neighbour.

F. Knox a secular Priest.

F. Shellay a secular Priest.

F. Price, a secular Priest, who was long a priso-  
ner in *New-gate.*

*A Catalogue of Popish Priests names.*

F. *Wilson* lodging about *Bloomisbury*, and one that escaped at the *Black-Fryers*.

F. *Hilton* a secular Priest, one that escaped the same time.

F. *Medcalf*, now lodging in *Shoo-Lane*, a good companion, but not guilty of much learning. He is often deepe loden with liquor.

F. *Richardson* a Benedictin Fryer, of great acquaintance about the Towne: he lodgeth at the farther end of *Grayes-Inne-Lane*.

F. *Root* a secular Priest.

F. *Hunt* a Carthusian Fryer, lodging in *Halborne*, an old man.

F. *Conway* a Iesuite.

F. *Steuens* a little man, a Monk.

F. *Wilde* a secular Priest.

F. *Smith*. } two secular Priests, besides the two  
F. *Smith*. } Iesuites of that name, now resident  
in *London*.

F. *Greene* lodging ouer against *North-hampton Stables*.

F. *Houghton* a secular Priest.

F. *Southworth*.

F. *Southworth*.

} both secular Priests.

F. *Edmunds*.

F. *Edmunds*.

} the one, as I haue heard, a Ie-  
suite; the other, a Franciscan

Frier.

F. *Melling* a secular Priest, lodging in *Halborne*.

F. *Louell* a secular Priest, lodging in *Halborne*.

F. *Townely* a secular Priest, lodging about the  
*Strand*.

F. *Banham*,

*A Catalogue of Popish Priests names.*

F. Bonham, alias, Eufon, a Iesuite, lodging at  
M. Wybitings in Fetter-Lane.

F. Farmer a Iesuite, prisoner in the Clink.

F. Mattocks.

F. Marshall a secular Priest, lately come to  
Towne.

F. VVard.

F. Greenway a Iesuite.

F. Heath a Iesuite.

F. Turner.

F. Price, Superiour of the Benedictins.

F. Pleydon a Iesuite.

F. Holt.

F. Copley senior, a Iesuite.

F. Copley iunior, one that hath newly taken or-  
ders, and come from beyond Sea.

F. Faulkner a Iesuite.

F. Hart, a Iesuite.

F. Cleak, the Gentlewomens Confessor.

F. Blunt.

F. Jackson, alias Nelson, a secular Priest, an anti-  
ent man.

F. Poulton.

F. Bacon a secular Priest.

F. Grainer.

F. Ash.

F. Worthington a Iesuite, Nephew to Doctor  
Worthington.

F. Jo. Benet. } secular Priests.

F. Ed. Benet. }

F. Canow a secular Priest.

F. Southcot

*A Catalogue of Popish Priests names.*

F. *Soutbeor*, a Iesuite.

F. *Mannock*.

F. *Lowet*, brother to the three Popish Goldsmiths of that name.

F. *Fairclough*, born in *London*.

F. *Lurice*, a Iesuite, his brother a Pewterer, a Papist in *London*, dwelling in *Towre-Street*.

F. *Joseph Haines*, alias, *Harny*.

F. *Tho. Euveret*.

F. *Shepherd*.

F. *Black-Stone*, alias, *Ford*.

F. *Prescot*.

F. *Wainman*.

F. *Laithwait*.

F. *Reynolds*.

F. *Bangor*.

F. *Harrington*.

F. *Danenport*.

F. *Allanfon*.

F. *Thomas*.

F. *Dawson*.

F. *Man*.

F. *Hugan*.

F. *Porter*, a Iesuite, lately come out of *Lancashire*.

F. *Bunney*, an Irish-man.

F. *Black-man*.

D. *Stanley*.

F. *Maxfield* a secular Priest, lodging in *Holborne*.

*Simon Maxfield* a Deacon, lodging in *Fleet-Street*.

F. *Gerard*

*A Catalogue of Popish Priests names.*

F. Gerard a secular Priest, lodging about *Westminster*.

F. Hensworth a secular Priest.

F. Danes an old blind man, lodging about *Holborne Conduit*.

F. Bently, I know not of what order.

F. Purcell an Irish man, a Monk, a young proud fellow.

F. Walsingham, alias, *Knot*, lodging about the *Custom-house*.

F. Brabant.

F. Linch, an Irish man.

F. Gerald, an Irish man.

F. Sherlock, an Irish man.

F. Stannihurst, an Irish man.

F. Carrig, an Irish man.

F. Houling, an Irish man.

F. Gowin, a secular Priest.

F. Chamberlaine a secular Priest, lodging about the *Black-friers*, a man of great imploiment, born about *London*.

F. Turpin.

F. Annieur a French-man; but one that hath long liued in *England*, and insinuateth with some of our nation very dangerously.

F. Castle.

F. Jones, alias, *Hay*, a Iesuite.

F. Jones a secular Priest.

F. Martin, alias, *Quarleys*, a Monk, a Citizens son

F. Bastin.

(of *London*.)

F. Wood, a very dangerous fellow.

Q

F. Bellin-



*A Catalogue of Popish Priests names.*

F. Bellingam.

F. Young.

F. Parkins.

F. Harris, very shallow-pated: and yet some say he is a Iesuite; which I much wonder at.

F. Baldwin.

F. Conniers.

F. Coppinger, a Iesuite.

F. Woodson, a Iesuite.

F. Woodson a secular Priest.

F. York.

F. Brookes.

F. Arncot.

F. Hughes.

F. Galloway, a secular Priest.

F. Scroop a Iesuite.

F. Langtree.

F. Vmpton, a Iesuite, an old short fellow.

F. Bold: a Benedictan Monk.

F. Bradshaw, a Iesuite.

F. Line, an Augustine Fryer: he now and then fetcheth a voyage into Buckingham-shire.

F. Doughty.

F. Iemeson a Iesuite.

F. Read.

F. Chambers.

F. Halsal an Ignaro.

F. Jackson, a Franciscan Frier, brother to Nelson.

F. North.

F. Cox, a Iesuite.

F. Banister.

F. Euerard.

*A Catalogue of Popish Priests names.*

- F. Everard.* } two of them Iesuites, and one a se-  
*F. Everard.* } cular Priest.  
*F. Everard.*  
*F. Eneleigh.*  
*F. Powell.*  
*F. Skinner,* a Benedictan Monk.  
*F. Edwards.*  
*F. lo. VVorthington.*  
*F. Peters,* alias, *Wilsford.*  
*F. VVhite.*  
*F. Stroud.*  
*F. Iennings.*  
*F. Altham,* a Iesuite.  
*F. Bat.*  
*F. Sanders.*  
*F. Dier.*  
*F. Heigham,* Author of many loud-lying Pam-  
 phlets.  
*F. Clanill,* alias, *Lusber,* a secular Priest.  
*F. Mompford,* a Benedictan, Frier.  
*F. Bisshop,* alias, *Brabant.*  
*F. Rimmington.*  
*F. Molineux.*  
*F. Dade,* a secular Priest.  
*F. Birket,* disguised vnder the name and profes-  
 sion of a Physician or Chirurgion.  
*F. Kinsman.*  
*F. Durham.*  
*Two Priests,* lodging in Mistris *Fowlers* house  
 in *Fetter-Lane.* whose names I cannot learne.  
*F. Ireland,* sometimes School-master of *VVest-*  
*minster.*

*A Catalogue of Popish Priests names.*

- F. *Weyson*, a Iesuite.  
 F. *Tomson*, a Iesuite, lodging in *Shoo Lane*,  
 otherwise called *Tom Post*; his right name *VV.*  
*Weathered*, borne in *London*.  
 F. *Lawrence*.  
 F. *Charles*, a limping hobbling Priest.  
 F. *Stone*, a Iesuite.  
 F. *Newton*, lying behinde the olde *Exchange*.  
 F. *Towers*, an Augustin Frier.  
 F. *Lancaster*.  
 F. *Radford*, a Iesuite.  
 F. *Stubbley*, a boon companion.  
 F. *Montague*, a Iesuite.  
 F. *Banks*, a secular Priest, lodging in *Field Lane*,  
 borne in *London*, deputy *Banks* his sonne.  
 F. *Taylor*, late Confessor to the Friers in *Ire-*  
*land* and newly come into this Kingdome.  
 F. *Stanley*, brother to Sir *Willim Stanley*, Gouver-  
 nor of *Marklin*.  
 F. *Ward*, a Ruffler, with a rapier at his side.  
 F. *Ashson*, alias, *Fisher*, M. *Muskeys* brother.  
 F. *Knot*, a Iesuite, lately come from *Rome*.  
 F. *Roe*, a secular Priest. (mer.  
 F. *Farmer*, a Iesuite, brother to the former *Far-*  
 F. *Andrew Fryar*, a secular Priest.  
 F. *Turbinill*, alias, *Herbart*.  
 F. *Babthorp*.  
 F. *Camp*.  
 F. *Colbeck*.  
 F. *Teoman*.  
 F. *Tong*, alias, *Trolope*.

F. *Samson*,

*A Catalogue of Popish Priests names.*

F. *Santon*, alias, *Constance*.  
 F. *Dauby*.  
 F. *Mordant*.  
 F. *Charnock*.  
 F. *Boughton*.  
 F. *Gregory*.  
 F. *Mailard*.  
 F. *Kennion*.  
 F. *Gray*.  
 F. *Iernice Poole*, a Iesuite.  
 F. *Lentall* a Iesuite.  
 D. *ctor Tempest*.  
 F. *Milford*, a Iesuite.  
 F. *Morrice*.  
 F. *Edward Chetwin*, a Iesuite.  
 F. *Cyprian*.  
 F. *Lockwood*.  
 F. *Alban Rowe*, secular Priest.  
 F. *Joseph Mettam*.  
 F. *Blimstone*, a secular Priest.  
 F. *Pettinger*, a Benedictan Monke.  
 F. *Askins*, a secular Priest.  
 F. *Jones* a Iesuite.  
 F. *Coaley*, a Iesuite.  
 F. *Buckley*.  
 F. *George Heston*.  
 F. *Arthur Read*.  
 F. *James Candell*.  
 F. *Carre*.  
 F. *Vaughan*.  
 F. *Barret*, a secular Priest.

*A Catalogue of Popish Priests names.*

These bee all the birds of this feather, which haue come to my eye or knowledge by name, as residing in or resorting to this city: yet about 7 times so many there are, that ouerspred our thickets through *England*, as appeareth by the empty nests beyond the Seas, from whence they haue flowne by shoales of late; I meane, the Seminarie Colledges, which haue deeply disgorged by seuerall Missions of them, and also is gathered by particular computation of their diuided troops; when-as in one Shire where I haue abode sometime, there are reputed to nestle almost three hundred of this brood.

Though they bee heere set downe by one name, they are not vnfurnished of diuers other names, which they change at pleasure, as oft as Gallants do their suits: yet sometimes they double-line themselves with many names at once.

*The number of these Romish Priests, is 255.*

Printed by HVMFREY LOVNES  
for ROBERT MILBOVRNE,  
and are to be sold at the great  
South-dore of Pauls, 1624.



A GENTLE EXCVSE  
made to Master *Musket*,  
*for stiling him Iesuite.*



Though I haue indeuored to vse a conscionable care and diligence, that no man might be either wronged by me in narration of fact, or erroneously put into my late Catalogue of Priests and Iesuities, yet I finde that many of those whom I haue touchéd to the quicke, exclaime against me with threatening and reuiling bitternes. Nor is it strange to mee, when I haue stirred the nest of Hornets, and kindled some sparkes towards the smoking them out, that many of thatt oope and brood should buzze about my eares, and set vpon me with wing and sting.

The most of their impetition which I can heare of, is a generall railing against my discoueries, as false, and inuented by me, to breed hatred  
N\* against

against their persons and function. But I haue learned, that in Law, *Vniuersals make no accusation.* And therefore I may sit still, vntill they can trip mee in some particulars of substance, or very materiall circumstance : which they shall finde mee as able and readie to maintaine, as I haue beene to discouer them, for the publike good of this our Church and State. And the rather think I, that they cannot disioynt and breake the seuerall limmes of my booke, for that I heare, their poore stratageme is layd against the whole body and lumpe therof, by singing out a foisting noise, which I meet in euery corner, that the booke is none of my writing, but that I am hired to set my hand to it, and beare the name of it. This forlorne shift they pretend in publicke, & wirhin these few daies, *Palmer*, with a bold wainscot face, bruted it in a Stationers shop in *Pauls Church-yard*. Whom meeting yesterday in the street, and challenging him of that wrong done mee; of a rauing *blatant beast*, he became tame and silent, and, for want of better prouender, did eate vp his owne filthy vomit, leauing also with mee the print of his foot; wherby it appeareth, how vnclane a beast he is. In brief, he did before witnes, both eate his word of slander, and also vnder his hand made an abnegation thereof; which I haue, to put him perhaps heerafter to the *Protean* tumbling trick of *Equi-  
vocation*.

But to leaue this wanderer (who meeting me in the way yesterday, hath a little drawne me out of



of my intended way ) and to come to salute him whom I now principally call forth, because hee hath called vpon mee; the onely particular I yet haue notice of by way of exception, is, that I haue mistaken or miscalled one that is an hot shot of that Squadron, by stiling him Iesuite, being as yet none belike of that Order, whatsoever he may bee hereafter.

*Crimen inauditum Caie Caesar.* An heinous error in me, by which the party thinks, perhaps, that all the rest of my narration and booke is blasted with suspect of mistakes and deuiations. Alas, poore *Disnomer*, for which Master *Muskes* should charge mee so hotly, and shoot thorow my paper-buckler. But to answer hereto:

I hope, that if hee be no Iesuite, hee will owe mee the more thanke for erring, *in partem gratiarum*, on the sweeter side, for aduancing him in his place, and setting him in the chair, nay, throne of so sublimated, meteoricall, superseraphicall an order. Beggars most commonly fare not the worse, but the better, and obtaine almes the sooner, for stiling a coached Gentlewoman, *Ladie* and *Madam*, when she is none. And I hope, my worshipfull reuerend Master will afford me the more of his enriching benediction, for surnaming him by the stile of the chief *Sirs* and *Signiors* of *Europe*, nay of *America*, and of the *East* and *West Indies*, that lord it ouer the haughtiest *Holines*.

And if needs hee will pay mee with frownes in stead of thanks, as surmizing, that I clapt that

badge vpon his sleue, on purpose to make him the more odious or suspected by our State, (Which, I protest, I did not in him, nor any other wittingly) I hope hee will giue mee leaue to cleare my selfe thereof, both by producing his owne example, and also by shewing, that I had *probabilem causam errandi*.

That it can bee no capitall crime, to stile a man by a title, or degree, or Order, a little mistaken, I hope Master *Musket* himselfe will be my fauourable Iudge, or rather Aduocate, when he reuiwes again his owne worthy work, which hee hath already reprinted the third time; I meane, his bastard dogs-face brat, fathered vpon the late reuerend *Bishop* of *London*. There this learned Comick Poet forgot to keepe the Law of fiction, and to obserue *decorum persona*, when hee brought on the Stage the *Bishop* of *London*, citing Master *Perkins* by the title of *Doctor*. An errour no waies like to drop from the penne of one of our owne Bishops. And therefore to shuffle vp that bracke, whereby the diuels horne is espied vnder his hood, and with a *Memento* to Master *Musket* to take heed, *ne sorex suo indicio pereat*, I clayme, not beg, pardon of him, by that verse,

*Det ille veniam facile; cui venia est opus.*

My second defence is, by way of plea of probability, for my opinion of his *Iesuitisme*.

First, common reputation in this and most other humane actions of entercourse (at least, in formes and appellations of men) is wont to carry the

the force of morall certitude. And so by the vncontrouled opinion of others, I took him, whilst I spent some houres and daies among that sort, to be a *Iesuite*. Indeed I was not present at his, nor others solempne or priuate entrance into that *Father-hood*. And therefore, if any of those whom I & others haue, *bona fide*, taken to be of that rank, and so entred them into my Catalogue, should put me to a legall prooffe out of their owne Register or Records, I may come short thereof.

Secondly, though he be but shallow and superficiall, for grounds of Diuinity and controuerfie, yet he is otherwise qualifyable for that order, nay, *qualified, in actu proximo*, so that if hee bee not already a Iesuite by obligation and profession, yet he is *Iesuitable*, and fit to receiue that lawrell Garland or triumphant Diademe; being furnished with a smooth glib tounge, and encroaching carriage, to insinuate with vnsettled people, especially with back-sliding *Dames*: Hauing besides a seditious incendiary spirit to work vpon discontents, to raise vp or foment faction and garboile when occasion serues. A proof whereof hath beene had diuers yeeres since, when as he was the mouth and trumpet of the rest of the Seminary Colledge at *Doway*; I meane, when the grand Rebelle the Earle of *Tyrone* ran, or stole out of *Ireland*, and passed by *Bruxels* toward *Rome*, he was then intertained by a Panegyrick Oration, pronounced by Master *Musket*, out of a Desk or Pulpit. Who at that time, the more to puffe vp

to the Pillory.

that old weather-beaten Master of Out-lawes, with extolling his *quondam* valorous spirit, tould him to his face, that he had broken the heart of *Queen Elizabeth*. Why may not this man, vpon occasion, play the part of a naturall Iesuite, in blowing the coals of combustion? And last, hee hath a nimble cogging sleight in deuising & forging tricks, books, tales, and miracles: of which kinde, his Master-piece (I confesse) is the counterfet *Legacy*; for which, I see no reason but hee should be preferred and aduanced as high for his lewd lying with the penne, as of late, *Moore* was for railing with his tongue.

But lest it should be thought, that he hath no faculty in fittening foolish Tales of *Fairies* and *Robin-good-fellow*, to breed terrour or admiration in his weak sucking disciples, I will bee bold to eccho vnto him one Tale of his of a late stamp, fit to bee added to the rest of the fore-cited Records of the grand *Hospitall of incurable fooles*.

There was one *Mary Wilsbire*, daughter of *Iohn Wilsbire* of *Black-Friers*, intertained in the seruice of Mistresse *Baily* a widow (a Lodger in *Grays-Inne-Lane*, and one that hath taken on her the profession of a Nunne): to whose chamber resorted often *M. Musket, Fisher, Sweet, Rydiase, Wainman, Bangor, Richardson, Knot*, and others, who were all very hufie, labouring to role and draw this *Mary Wilsbire* to their religion; with whom, in the end, they preuailed. And among other deuices to perswade and confirm her in that Religion

ligion, and to cast abroad an opinion of extreme supernatural sanctity in his Masses about others, he told her this Tale, but more largely, with many bumbasted circumstances, which heer (for breuity) are omitted.

As I travelled into the Countrey, I came to a house, inquiring for Lodging: where the Hostesse told me, Shee had no rounge to spare but one, in which shee was loth to lodge mee, because it was haunted with sprites, that none could rest in it. I replied, that by the power of our Lady, I would lodge there, and did so; forthwith providing myself to wrastle and encounter with those dangerous sprites. And first I lighted my Taper, prepared my Holy-water, and other necessaries: and so to bed I went. Where having lain awhile, I saw come into the rounge (the dores shut) a gallant Gentleman, with his Attendants, setting himself to meat, the Table beeing covered and furnished with cates, and a Court-cupbord with plate. He fell to, drank to me, sent the cup twice by his servant: and I both times refusing, he comes with it himself, and drinks to me, finding mee reading in my Breniary, with a holy candle burning by me. I took the cup, made a Crosse on the brim: and then the wine vanished, but the cup I kept. And asking of this Gentleman the cause of such stirres in the house, he answered, that This was a cup which had been stolne out of this house, and that a man had been murdered and buried in that house: to the place of whose graue he then led me. I shewed this cup to the Hostesse the next morning, who acknowledged it to haue been hers. But, having thus atchieued it, I desired to keep it, and so pay-  
ed

It is to be hoped, this will be recorded in the Story of Beatus of Southampton or Don Quixotes.

ed the price of it to my Hostesse from whom it was stoln.  
And of that very cup, was made the Chalice which I use  
at Masse.

M Colridge Tailor & his wife.

This Tale he told with zealous gesture, to the  
said Maid and two others.

O worthy plot, paued out in the old crow-  
troden path of making *Hobgoblins*, to hant a house  
where a man hath been murthered! O, he hath  
very scholastically and theologically imitated a  
passage in one of *Plautus* his *Comedies*. And why  
not? a great part of his employment beeing to  
play the forged *Comedian*, in putting shapes and  
vizards vpon the persons of other, as before I  
haue shewed. The place in *Plautus* is in the Co-  
medy called *Moscellaria*, which signifieth *Hobgob-*  
*lins* or vgly haunting *Sprites*; where *Tranio* the  
cogging Parasite (a fit patern for a man qualifica-  
ble to be a Iesuite) guls his old Master with a deu-  
ised Tale.

Plaut. Moscel.  
act. 2. scen. 2.

Tr. *Hospes necauit hospitem capta manu.*

Th. *Necauit? Tr. Aurum qd ipsi ademit hospiti,*  
*Eumq. hic defodit hospitem ibidem in adibus.*  
*Scelesti sunt ha ades, impia est habitatio.*

*Qua hic monstra sunt, anno vix possum eloqui.*

Heer we haue the man kild and buried secret-  
ly, the gold or plate stolne (there's the Cup, by  
M. Muskets Comment); and there vpon, the hi-  
deous, monstrous, rumbling, rattling *Sprites* do-  
ing so many terrible feats, that it would spend a  
yeer to tell them.

But it were nor amisse, if M. Musket were de-  
manded

manded concerning his enchanted Chalice (pretended to be rescued out of the Diuels clutches) how he can perswade any of his intelligent disciples, that it is the very same silver which was before in the Diuels possession? Did M. *Musket* stand by, while the Gold-smith melted the old, and moulded the new? Was the matter *idem numero* of both, without change or commixtion? And if so, did not the Gold-smiths fire burne out all the vertue that could be infused into it by the diuels fingers; as the fire of *Purgatory* broyleth out and consumeth all the drosse of veniall sins? But if he wil still pretend any extraordinary quality in this his Chalice, I think hee may finde the true genealogy of it in Saint *Paul*, 1. *Cor.* 10. 21. whereunto none of his brethren haue so open and direct a claim, for ought I knowe, by such pretension of receiuing the Materials of their Chalice from the hand of a Fiend. In the meantime, I wish M. *Musket* and his companions to leaue blaspheming the integrity & vncontrouenable warrantablenesse of our Communion; who as we haue receiued the Chalice not from Hell, but Heauen; from the hand, not of a Fiend, but of our Saviour; so we impart it to the people also, and doo not appropriate it vnto the Priest, as M. *Musket* doth his Chalice; therein seeming to enuy, that any Laick should be partner with him in the Diuels Legacy.

This must go for one of his Acts, to enable him to commence Iesuite, if need be. And yet I suppose,

O \*

pose,

*Poculum Dam-  
num.*



pose, Master *Musket* hath better devices then this simple sheepes-head inuention, to tole guests to his Masses, and that they may pay toll to his mill, to withdraw them not onely from our Communions, but also from others his fellow-Masse-mongers: otherwise I shall begin to recant my opinion of his wily-witty worth, to enter into the superlatiue Order.

And to shew, that this and the like worthy stratagems, are the entry whereby to get a man into that sacred Society, appeareth by the employments of those who are Foregoers and Ring-leaders of speciall note in the same Order, who did some exploits as patternes of imitation for such Nouices as he is, admitting him perhaps as an vnder-work-man in the action for his probation, against he be made Free-man of that trade; wherof an hansell followeth.

The same *Mary Wilsbire*, lodging with her said Mistris (*Mistris Baily*) to whose house resorted vsually *Musket*, *Fisher*, and the rest afore mentioned, who had seduced this young woman, and laboured still to retaine her in the Popish Religion; Those cunning Fathers, many times much terrified her with the paines of *Purgatory*; and finding her apprehension deepe on the aggravation thereof, they cunningly wrought vpon her passions; and to second her humor, perswaded her, that she might vndergoe those paines in this life, and so be quit of them in the next; which the distressed maide willingly gaue ear vnto: and thereupon

upon by their prescript, in part of payment, shee was to say ouer the *Ladies Psalter* three times a week: yet still the scruple remaining in her minde, and shee falling into a *Fesuer* about *August* last, Master *Fisher* came to her in her sicknesse, holding vp to her the *Crucifix* and the *Pax*; and setting by her the holy *Candle* burning, then told her shee should soone after haue her *Purgatory*, and so departs out of the chamber from her. But presently after, shee discerned a very great light and burning heat in the chamber, and there appeared the shape of a woman comming in without any noise at all, the Moone vnder her feet, with the hornes or ends turned vpwards, the forme of the Sunne ouer her head, with bright beames of light cast round about from her. This Angel-like woman came to the beds side, and with her hand gaue to this maid (who lay sick in the bed, quaking and trembling, and not daring once to speak) three *Benedictions*, and so turning her back, departed, this beeing about foure of the clock in the afternoone, and this vision (as shee well remembreth) hauing continued about an houre. Shortly, vpon the vanishing hereof, came vp her Mistis, of whom shee asked, where Master *Fisher* was. Shee told her, Below with Master *Wainman*, Master *Bangor*, and Master *Ridiate*. Thereupon Master *Fisher* comming vp, she told him of this apparition, & the manner thereof: who presently answered her, that without doubt it was our *blessed Lady*, that came to com-

This is the representation of the Virgin *Mary*, nor much vnlike, as the visuall pictures of her in a distorted allusion vnto the place, Reul. 12.7.

Of what nature their Revelations are, M. *Levy* Pastor of great *Budworshu Cheshire*, will ere long give them an account.

fort her; and how much, said he, are you bounden vnto her, that leaueth heauen, to come to visit you? Shee hath reuealed vnto mee, that you must become a *Nunne* of the order of *Saint Clare*, and that our Lady hath great Miracles to bee wrought by you. Whereupon, Master *Fisher* very earnestly vrged her, to take the blessed *Virgin* for her *Patroneffe*.

This Maid, at her first reconcilment to the Church of *Rome*; according to their custome, was appointed to chuse to her selfe a *Patron* and a *Patroneffe*. And shee then (resolving, as shee saith, to take those which shee was sure were in heauen) did chuse *Saint Iohn the Baptist*, and *Mary Magdalen*. Whereupon, shee was loth to leaue them, notwithstanding Master *Fishers* much perswading her to it. And much more loth was shee to enter into such an order, wherein shee should be tyed to eating of fish, the vndertaking whereof would starue her, as shee answered Master *Fisher*.

Possibly it may bee surmized, that this was onely a naturall dreame, and idle phantasie of this sick distressed woman, in the height of some fit of her Ague; wherenpon, the Iesuites were willing to work and take aduantage in the interpreting and applying thereof; the stronger to riuert her resolution vnto *Popery* and *Nunnery*. And if so; This is no faire Christian dealing, to nourish such fancies for the inferring of preposterous and Popish consequences. But for my  
owne

owne better information, desirous to vnderstand the truth hereof: I was admitted within these three daies to heare the party her selfe relate this & other particulars before some, who were able by interposed questiōs & Interrogatories, to try the disposition of the party, and to iudge of the truth or probability of the matter shee deliuered. Certainly she is of good discretion, and giueth a very credible account of all circumstances in this & other things she auouched; demonstrating, this could be no dreame, she being then perfectly awake, obseruing both the holy cādle burning by her, & this light and heat sensibly troubling her. They that heard her, cōcluded without all question (and so can I by other experience) that this was a meere iuggling feat of the Iesuits, who suborned some sly-footed Actor encased in this Pageant, with painted theatricall ornaments, flashing out light from a dark Lanthorne, and multiplying heat cast toward the bed by tunnells from a stoue.

Of the same stamp, was of late practised not farre from *London*, a trick of *Apparition* vpon one *Mistris Bouchers* daughter, namely; a gantly ghost, walking in a sheet knit vpon the head, came vnto her where shee lay in her bed, saying shee was her late deceased *Aunt*, come out of *Purgatory*; and (touching her with a hand as cold as iron, and face pale as death) threatned her, that shee should goe to hell, vnlesse shee beleeued the Recall-Presence, and became a *Romane Catholick*.

These personated and theatricall instructions, come both out of one schoole, tending both to the same doctrine and end, prosecuted by the same cogging meanes, but in particular they differ, in that one worked by heat, the other by cold: the one pretended to come from heauen, the other from the graue and *Purgatory*.

But to proceed, concerning this late seduced maid.

M. *Fisber*, being *Confessor* and *Ghostly* Father to Mistresse *Baily* of *Graves-Inne-Lane*, thec vsed to wash his Church-stuffe; and vpon a certaine day, the aforesaid *Mary Wilsshire*, her maid was sent to M. *Fisbers* chamber, which then was at the *French Ambassadors* house at the *Black-friers*, & was one of the roumes that fel with the rest of the ruines at their *Dolefull-Euensong*. (For *Ridiate* and *Fisber* were chamber-fellows there, only diuided with hangings or partition of Deal). Now when this *Mary Wilsshire* came to Master *Fisber* his said chamber, bringing his Church-stuffe against *S. Ignatius* day, shee could find no body there, but went and said her prayers at the Altar (which adioyned to his chamber) and there shee heard people talking in the next rounge (which was one *William Mans* chamber, heir *Massing-Clarke*) Shee then gaue eare to their talk, and by their voices shee knew, that Master *Fisber*, *Ridiate*, *Knot*, alias, *VValsingham* & *Reinolds*, foure Ieuites, with others were there, who had then som wild flashes of consultatio together, and she ouer-heard some

extra-

Anew Saint  
sweepes clean:

This Massing  
(Turke is a  
bu y bu zing  
Agent to  
bring in game  
to his Masters,  
and to vent  
Forish pamph-  
lets out of

extrauagant speeches which fell from them, which I meddle not withall. Whilst shee was at her deuotion, *William Man* the Clarke came out of the chamber from them, & seeing this woman, asked how long shee had been there? To whom she answered, But a litle while: and inquired of him for Master *Fisher*, Master *Kidsate*, or Master *Reinolds* who answered her, that none of them were within: but whilst they were talking, Master *Reinolds*, whom hee formerly denied, came forth. And after this they looked verie narrowly vnto her; and perceiuing shee had heard part of their conference, would not let her goe abroad without one or two to watch her, lest shee should goe home to her Fathers. And whereas they had appointed that shee should goe to *Bruxels* Nunniery about *Michaelmas* following, which was a quarter of a yeare; they then told her, shee should goe within a fortnight; which shee had done, but that shee fell sicke before that time. And by no meanes would they let her goe from their lodging for a weeke space; but put her into a chamber next to theirs, where her Mistris vsed also formerly to lodge, when shee pleased. And indeed shee went from her house in *Graves-Inne-lane* (whilest this *Mary Willsbire* was her seruant) very often to lie there, and then vsed to tell her seruants, she went to visit one that was sick.

By this their vsage of *Mary Willsbire*, it appeareth with what tyranny they hold a poore seduced

Master *Fishers*  
great shop.  
He held the  
houre-glasse at  
Father *Deuils*  
last houres  
work.

To the pretended Bull of the Popes gull, wee answer, *Plena est Ecclesia*. Wee are well enough wee thank you:  
*inno Deo gratias.*

This was valorously spoken by, *Hæc Mulier*; but *Hæc vir*, her Husband, seems more impatient, hauing threatned hee would pare Master *Barrets* eares, for Printing *The dolefull Euen-song*, where this is touched,

duced soule prisoner; euen compelling vnto Nunnery those that haue no inclination to it, but rather resolutiõ against it, as she now protesteth. Which commanding power they did the more easily inforce, by reading vnto her a parcell of Latine in Paper or Parchment, whereby they said, the *Popes Holines* had made two of those Iesuites *Arch-Bishops*, the one of *Canterbury*, namely, *F. Fisher*; the other of *York*, *F. Sweet*: which shee auouched vpon her perfect remembrance, as hauing beene a great motiue vnto her to obey them, and as afterward thinking it very strange it was not so.

Their vanring insolent hopes appeare by their speeches vsed diuers times in her hearing; *viz.* *That they haue bid the Wood-mongers make much of their Faggots, for they would be deare ere long*; meaning, there would bee such store vsed to scorch Heretickes: which indeed is a song of the same smart yerking tune, which was sung by a Popish Apothecary his Wife in congratulation, for the Princes returne from *Spaine*, in the audience of diuers, *videlicet, That so many Faggots spent vpon Bonfires, would make them deare when they should bee employed to burne Hereticks.*

This *Mary Wilsbire*, hauing beene kept in great bondage by them, both of body & conscience, and taking great dislike at diuers strange speeches spoken by the, & also practices of collusion vpon her, by Gods grace returned to a due consideration of her owne estate, and good vse of re-  
uiuing



uiuing that knowledge in religion, wherewith shee was wel furnished before her lapse to Popery. And so making an escape to her Fathers house, recovered her double liberty from superstition and restraint. Since which time, she being placed in seruice in *Westminster*, liues to this day in feare and danger of her old Masters, by whose procurement in the open street some dangerous violence hath been offered her, by tripping vp her heeles and striking her, and sending her threatening speeches in *Fishers* name: In feare whereof, both she and her Father in my hearing, haue made earnest solicitation for the protecting her from mischief.

*Quò feror? aut ubi sum?* I pray you, Master *Musket*, pardon me, who having been so bold as to cal you aside, and intertaine a little household talke with you concerning your owne person & imployment, haue, against the rule of complement, dwelt somewhat long with others, seeming the while to neglect you. But I hope you thinke, that in these last narrations also though you bee not named, yet you may say,

*Et quorum pars magna fui,*

Or at the least,

*Ego profecto iam olim animo, licet non adhuc ordine,  
Iesuita sum, Iesuiticum nihil à me alienum puto.*

Finally, because I am much behoulding to you, for taking the paines to read ouer my book, and as I heare, vndertaking also to answer it: I thought it good manners to send it vnto you,

p\*

now

Within these few dayes there was knocked on the head, and killed in the fields (as I am informed) a silly poore man, who of late was wont to sell little pamphlets in the Streets against Pope *Innocent*, &c. hee had bene often beaten by Popish people, for selling and crying vp and downe other the like books.

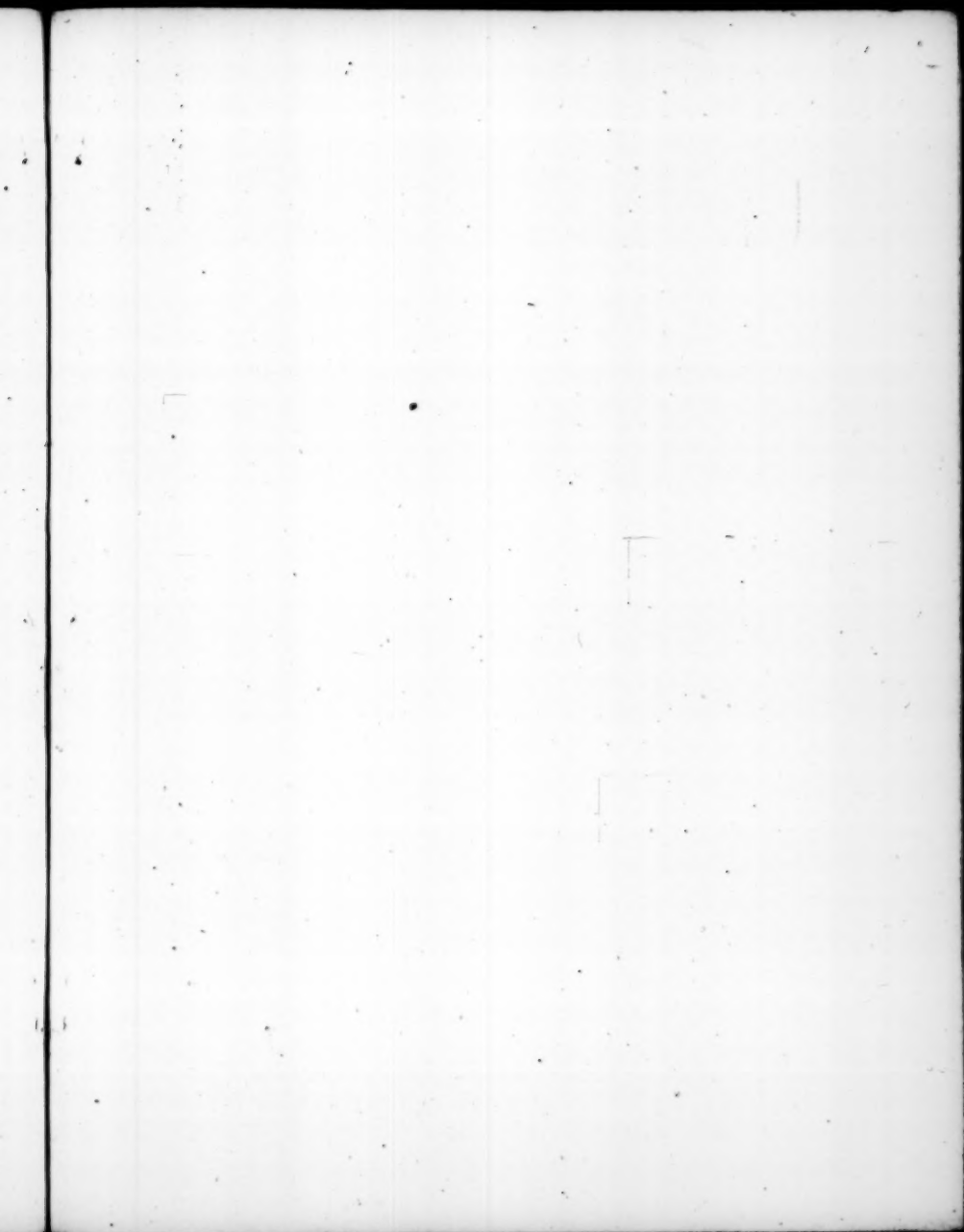
now carried ouer againe by the Printer, and eeked out with this *Post-script*, that you may haue your full measure of recorded memorable stratagems acted by your selfe and other souldiers of your band. Whereunto, to make your bargain the better, I am like, if occasion serue, to adde more ouer-measure, rather then to put vp againe into my box, any of these parcels which I haue vttered out by retaile vnto you, as being my best chaffering customers.

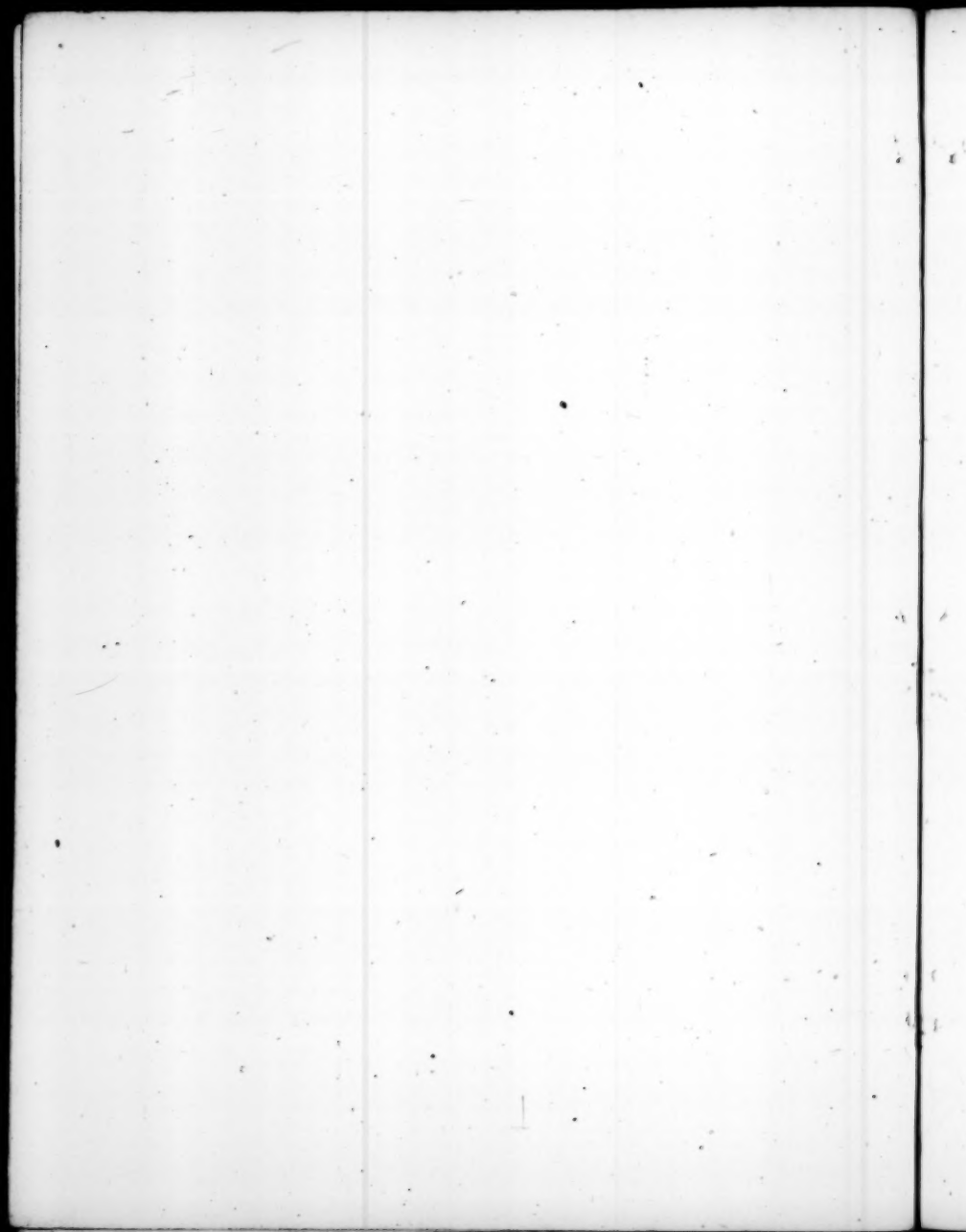
And so I take my leaue, till I meete you in *Pauls*, I meane, in Print, vpon one of the pillars there.

Aprill, 22. 1624.

*Giuen not from my old lodging in Holbourne, but from the signe of the Foote, out of the Snare, at, Amen.*

By IOHNGEE.







A CATALOGVE OF  
such Popish Physicians in and  
*about the City of London, as the*  
Author either knoweth, or by  
*good information heareth of.*

**D**OCTOR *Moore*, a man much im-  
ployed, and insinuating with great  
persons in our State. His abode is  
in *Saint Brydes*, at Master *Hicks* the  
Apothecary.

*D. Fryer senior*, Nomine et refraterculus.

*D. Fryer iunior*, Hee agreeth with his brother  
in Popery; though in other respects they differ.

*D. Cademan*, A faire-conditioned man, some-  
time of *Trinity Colledge* in *Cambridge*.

R

*D. Floud*,

*A Catalogue of Popish Physicians.*

D. *Flond*, Not hee of the Colledge of that name, but one that liueth in *Fleetstreet*.

D. *Lodge*, dwelling on *Lambert-hill*.

D. *Berry*, in *Fleetstreet* against *Water-lane*.

D. *Baldwine*, in *Holbourne*.

D. *Price*, in *Chancery-lane*, one that liued many yeeres at *Rome*.

D. *Hawkins*, in *Charter-house Court*.

D. *Web*, in the *Old-Bayly*, hee pretendeth to teach a new gayne way to learne Languages, and by this occasion may inueigle disciples.

D. *Gifford*, dwelling neere without *Ludgate*, in the little *Alley*.

D. *Hinchlow*, neere without *Temple-barre*.

D. *Eglestone*, a Scottish-man in *Noble street*.

M. *Prügeon*, in *Siluer-street*, a *Candidate* of the Colledge. He put vp his grace of late for Doctor in the Vniuersity of *Cambridge*: but Oath there to bee taken doth slack his proceeding.

D. *Reade*, a Doctor of *Padua*, lodging in *Holbourne* or *Bloomisbury*. Not hee that is of the Colledge

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ledge of that name, who is a religious Gentleman, and learned in his profession.

D. *Edwards*, lately come to practise in the City.

D. *Iaquinto* an Italian.

M. *Lucatelli*, a Mountebank, lodging without *Temple-barre*.

\* M. *Conert*, an Empericall man in *Holbourne*.

M. *Sharpleys*, another such.

M. *Dice*, who sayth he is a Doctor. *Vix credo*. Yet a little learning might, if he had his proceedings from *Padua*.

*Monsieur*, a French Doctor, lurking about the *Strand*: hee sometimes goes to heare a Masse neere the *Sauoy*.

Whether these, or any of them be allowed by the approbation and authority of the Colledge of Physicians, I know not. But sure it is, that those that take their degrees publicly in Popish Vniuersities beyond the seas, doe take a solemne oath of obedience to the Pope. And it is vehemently suspected, that some of these haue a priuate facultie and power from the See of



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*Rome*, to exercise the authority of Romish Priests in reconciling or absolving their patients, *in articulo mortis*, vpon point of death or great danger.

Besides these, there are other Physicians, not vn suspected: And there be diuers Surgeons and Apothecaries knowne to bee Recufants. Of whom notice may well bee taken.

Bacon  
Hickes  
Bridges  
Hen. Lusber.

} Popish Apothecaries in  
Fleetstreet.

Robert Vawdrey, on Snow-hill.

Bates, without Newgate.

Syluester Plunket in Holbourne.

*Non de arte,  
nisi Artifex.*

The Rasor-Chirurgions, very many of them Popish, though altogether illiterate, haue beene of late very presumptuous, and take on them to administer Physick, by meanes wherof many mens liues haue been indangered. *Ne sinit ultra crepidam.*

## FINIS.

